

# AMERICA

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## Chronicle

**Peace Conference.**—The Silesian difficulty was further complicated by armed conflicts between the Polish insurgents and the German troops in several districts of

**The Silesian Question** Upper Silesia. The Allies at once brought pressure on both the German and Polish Governments to withdraw from the plebiscite territory and to prevent the crossing of troops beyond their own borders. Poland responded to pressure and in spite of a Cabinet crisis pledged itself to make every effort to restrain the insurgents. Dr. Wirth, speaking for the German Government, replied to the British and French notes, in which the former demanded the rigid observance of the Versailles Treaty and the latter declared that penetration of the plebiscite territory would be regarded as an act of war, by promising to close the Silesian frontier and to prevent the crossing of organized bands.

The acquiescence of Germany in the Allied demands removed one of the causes of friction between the British and French Premiers. Another cause of disagreement was eliminated by orders issued from London to the effect that some battalions of British troops stationed on

the Rhone should proceed to the Upper Silesia. Still another obstacle to agreement between Great Britain and France was removed by the fact that Premier Briand obtained by a large majority of 403 to 163 a vote of confidence in the French Chamber on the two questions of reparations and Silesia. On the former question the Chamber expressed confidence that the Government could carry out immediately the London ultimatum terms in case of German default; and on the latter, that it could assure the loyal execution of the terms of the treaty.

**France.**—One of the most consoling signs of the times is that the country appears to be thoroughly awake to the absolute need of reconstructing the family on a sound basis. According to the official organ *French Catholics and the Family* of *L'Action Populaire*, the sturdy little sheet *Peuple de France*, the Government itself is alarmed at the diminishing birth-rate. In order to end, or at least greatly to decrease the evil, the Chamber lately passed a bill whose purpose is to encourage larger and better families. The most important features of the bill are the following: Every head of a family having under his care more than three children living, under fourteen years of age, will receive from the State an annual bonus of 360 francs (\$72.00) for the fourth child. Every child over the fourth, likewise under fourteen years of age, will be given a bonus of 430 francs; children under sixteen years of age, in whose case it can be proved that they are under written contract to serve as apprentices in any trade or occupation, or that they are studying either in a public or private institution, are, as far as the purpose of this bill is concerned, looked upon as under fourteen years of age. As is but fair, says *Peuple de France*, parents subject to the income-tax laws cannot be the beneficiaries of the provisions of the new law. To these details *Peuple de France* adds the comment that material economic and financial helps are not sufficient for the solution of the great problem which faces the French nation, and that the question above everything else must be solved by the moral virtues of the race. Nevertheless it welcomes the legislation lately passed by the Chamber. It looks upon it as wise and in the right direction.

Going still further into the question, *Peuple de France* courageously calls attention to some statistics of the late French census. One of the startling facts brought out is what that paper calls a frightful decrease, *une effroy-*

*able diminution*, in the population of the country. The fearless Catholic journal directs special attention to one phase of the evil. A mighty effort must be made, it says, to save the lives of a vast number of French children who die a few months after birth. Is it sufficiently known, it asks, that from 1870 to 1914, in 56 years of peace, 6,000,000 French children died before they were one year old, an average of 137,000 every year. During the same period, 1,440,000 were registered as still-born. Such a frightful deficit in human lives is truly appalling, it continues, especially when it is remembered that the losses could be greatly reduced, and that France is one of the countries in which the rate of infant mortality is so high. *Peuple de France* concludes by stating that the women of France must more thoroughly learn their duties as mothers, and that the law must protect them better than it has done hitherto, in health-destroying occupations, against overwork and the hard labor to which so many of them are exposed.

To their credit the Catholic women of France are alive to the danger which threatens the family. At a recent conference in Paris of the Committee of the *Action Sociale de la Femme*, 300 French and foreign delegates were present. Such important questions affecting the home and the mother as the integrity of the family, the labor and the education problems were discussed during the three days the meetings lasted. The congress vigorously protested against all legislation tending to destroy or weaken the basic principles of true family life. It especially condemned divorce and the encroachment of the State on the education of boys and girls. The president of the *Action Sociale de la Femme* is Madame Chenu. The congress was attended by such well-known leaders of the Catholic women's cause as Princess Giustiniani Bandini, for the Catholic women of Italy; the Misses Lazaro and Rogla for those of Spain; Lady Austin Lee, Miss Cotton and Fitzgerald for England; Madame Steinberg for Holland, and Mademoiselle Koltz for Luxembourg. At the congress, Miss Alexander Acern, once representative of the American National Catholic Welfare Council, read a report prepared by Dr. Anne M. Nicholson, National Council of Catholic Women of the United States.

**Ireland.**—On May 24 elections were held in the six counties of Ulster to return members for the fifty-two seats of "Lloyd George's foundling," the Ulster Parliament.

**The Ulster Elections** The day passed without serious disturbances. The New York *World* correspondent reported that

"In the effort to roll up a huge vote to show its loyalty to the Empire, Unionist politicians took no chances on any absentees." Sinn Feiners and Nationalists say that "when they went to the polls they found that they had already voted at an early hour in the morning," a charge which the correspondent calls "well-founded."

The returns show that the Unionists have carried 40

of the 52 seats, the Nationalists 6, the Sinn Feiners 6, Socialists none. In the four Belfast divisions the Unionists secured 15 out of the 16 seats. Sir James Craig, Premier Designate of Ulster and President De Valera were both elected, the former getting 30,000 votes and the latter 16,000. Michael Collins and Arthur Griffiths were also elected. The unofficial count of the votes in the six counties of Antrim, Armagh, Down, Fermanagh, Londonderry and Tyrone shows that the Unionists received 341,289 votes, the Sinn Feiners 103,516, the Nationalists, 60,762, and the Independent Laborites 4,001.

Early in the afternoon of May 25 about sixty well-armed Sinn Feiners entered the Dublin Custom House, held up the staff, scattered petrol about and then set fire to the building. When the auxiliaries police appeared a battle followed during which ten persons were

**Custom House Destroyed** killed and twenty wounded. The Republicans kept the fire department from reaching the building until the fire was beyond control. The Custom House was the home of the local Government Board, which was always in conflict with Sinn Fein. It is now only a shell and the public records have been burned up. Some one hundred arrests were made.

**General Crozier's Accusations** Brigadier General Crozier, commander, until recently, of the R. I. C. auxiliary division, made serious charges last week in the *Daily News* against the authors and instruments of the present regime in Ireland. He asserts that during the six months he held command "murder, arson, looting and other forms of terrorism were practised by the Crown forces, rendering his position impossible and making his resignation imperative." Some of the charges have been summarized as follows:

1. Disguised as members of the Irish Republican army a company of auxiliaries held up the Post Office at Kilkenny last September, gagged and bound the mail sorters and opened twenty bags of mail. [Most of] the money found was stolen and the letters thrown in the river.

General Crozier says he is prepared to swear he was informed, after leaving the force, by a certain cadet that he (the cadet) had murdered Father Griffin in County Galway and that a certain officer, whose name is given, stood by and later buried the body in a bog. The officer is now alleged to occupy a position of great responsibility in Ireland. The General states that a very highly placed official in Dublin Castle and a police officer of standing in the west were directly involved in the suppression of evidence bearing on the murder.

General Crozier is in a position to supply important information relative to the murder of Michael O'Callaghan, former Mayor of Limerick. The General alleges that a former member of the auxiliary division who threatened an exposure of the circumstances under which three men were killed at Killaloe "while endeavoring to escape," was "squared" by the Irish Government.

With regard to the Croke Park massacre which followed the murder of eight officers in Dublin, General Crozier states that one of his most trusted officers came to him directly from Croke Park after the shooting and reported: "It was the most dis-

graceful show I have ever seen. Black and Tans fired into the crowd without any provocation whatever." A captain resigned his command after a fortnight on account of what he described as "the methods in vogue." Information as to the nature of these methods was subsequently obtained and was found to relate to the treatment of prisoners.

General Crozier also tells how a company of auxiliaries, whose colonel was dismissed from the service, mutinied in Cork and were sent to Dublin to be disciplined. On arriving at the capital they paraded before the commandant and threatened, unless their colonel was reinstated, to tell "who burned Cork, to name the military officers implicated and to name the military officers who pumped gasoline on the City Hall and fired incendiary rockets onto the roof." The threat caused the dismissed colonel to be reappointed to a command. General Crozier tells of another officer, still on the force, whom a brother officer kept from drowning two prisoners, and who subsequently killed a man, stealing \$1,500 from his house. The general complains that so many dismissed or disciplined men went over his head and secured reinstatement that he resigned in disgust.

Dennis Gwynn, in a paper he contributes to the May *Blackfriars* says that "French sympathy with Ireland increases from day to day." A notable ecclesiastic said he spoke for all French Catholics in *French Opinion* saluting Ireland as the "Nation on the Cross." The article continues:

The analogy between the case of Ireland and of Poland is in fact beginning to make a deep impression upon the minds of Frenchmen. I have heard responsible French publicists say in public that if France can give no material assistance to Ireland now, she can at least give the same moral assistance and sympathy that she gave in a precisely similar situation to Poland before the war, when France's hands were still tied, as they are tied now, by alliance with the oppressing power. It is, in fact, universally known throughout France that Ireland is suffering today at the hands of England precisely for the same reason that Poland suffered under the Tsars . . .

I have the best authority for stating that recently when a long article by an English publicist, denouncing the Sinn Fein movement and expounding the Government's views of its Irish policy, was published in a struggling pro-Irish newspaper, the editors of the paper went to the Sinn Fein bureau in Paris and explained that they had been offered more than six hundred pounds for publishing the article, and asked if they were prepared to pay the same amount to prevent its publication, since the financial position of their paper was such that they could not afford to reject the bribe. It is an open secret among newspaper men in Paris that certain newspapers receive considerable regular subsidies to restrain them from publishing pro-Irish articles and news . . .

It is not only because the military terror in Ireland has brought the disgrace of irredeemable materialism upon the prestige of the whole Alliance, and has enabled the Central Powers to argue with justice before the general conscience of civilization that the crimes of Germany in Belgium and of the Turks in Armenia are now being perpetrated openly by the power which was most ostentatious in its professions of idealism in entering the war on behalf of small nations. Frenchmen resent this moral slur upon the alliance of which they are of necessity and by conviction the most ardent supporters. They feel that their moral position in the world is gravely prejudiced by the disgrace which these responsible for the government of Ireland have brought upon the whole Alliance.

French publicists, Mr. Gwynn concludes, are beginning to protest against their own country's interests and future being jeopardized for the sake of the British Government's "vindication policy in Ireland."

**Poland.**—Central Europe, now comparatively safe from the red terror of Bolshevism, owes more to the new democracy of Poland, our correspondent writes, than she

*Poland and the Bolshevik Terror* probably realizes; and Poland herself owes her freedom from the poison of Communism to the deeply religious sentiment of her people. Mr. P. S. Verdon, a member of a New York City Council of the Knights of Columbus, who witnessed the Bolshevik invasion, and now occupies the important post of chief of inspection for the work of feeding 1,250,000 children, is quoted as saying:

When Poland defeated Bolshevism she made every nation of Europe her debtor. The Russians were within striking distance of Warsaw when they were stopped by the Poles. Had they occupied this city, the terror must inevitably have spread over Europe. What the Communists earnestly seek is a foothold. That they will never gain so long as the Poles are able to offer resistance.

With common-sense legislation Poland will take her place among the nations, if given a little time and assistance. It is unreasonable to expect the country to emerge from centuries of oppression as a full-fledged power. Under Russian tyranny the Polish people were persecuted and repressed. They were not permitted to teach Polish history to the children and in different ways the Poles were discriminated against.

The League of Nations had power to create a free State, but it could not save that State from taking its place as a bankrupt among the nations. Poland is impoverished, it has had constant war. The Bolshevik terror has not yet subsided, and with its northern and western boundaries undetermined, Poland cannot reduce her army to a peace-time basis. Her military force is now 400,000, as against her fighting strength of 800,000. The young men are needed on the farms and as fast as safety permits they are being demobilized, the boys of fifteen and sixteen, of whom there are many, to go back to study.

It seems probable that favored with good crops this season, Poland will be able to feed herself in another year. She will require some assistance, however, for twelve months. As large crops as can be managed have been put in, but there is a scarcity of both seed and fertilizer. It can be said that the Poles are exerting every effort to render themselves self-sustaining.

Eastern Poland suffered most severely from the Bolsheviks. What they did not carry away with them they destroyed through pure deviltry. Books in homes along their route were piled on the floor and destroyed. Wherever there was found a home with art objects they were wantonly destroyed. Floors were torn up, in fact wreckage was complete.

On March 17 Poland adopted a liberal constitution, and thus shares with the Irish people national observance of St. Patrick's day. The country has every reason to

be hopeful for the future. The Constitution together with the newly signed peace put her in position to turn all her attention to peace-time activities under a Government of democracy and equal rights.

The country is now going without sugar in order to export what she produces in exchange for articles of food she must have to sustain life. Her economic salvation,

*American Relief  
at Work* depends upon her ability to export, and to do that her land must first be made productive.

Up to the present time the effort has been wholly in the direction of getting into Poland enough food to save her people from perishing until she can begin to produce for herself. There are today in the city of Warsaw many thousands of refugees, formerly people of means, who were forced to flee from Russian Poland before the red invasion, and are today wholly without means of support. The condition of the *Intelligentsia* (the intellectual and educated classes, including professional people) is terrible. Through means placed at the disposal of the American Relief Administration by private sources, there has been opened an *Intelligentsia* kitchen, a kind of American cafeteria, where persons of this class over seventeen may obtain one meal a day at a cost that provides only for the upkeep. The food is paid for out of this private fund. It does one's heart good to see the old people crowding this place.

For students there are other kitchens where noon-day dinner is served on the same terms of a nominal charge to pay for the expense of preparing the food. This, too, is financed by a separate fund, contributed by American college students. There are seen among these students hundreds of boys still in uniform, as they are too poor to buy civilian clothes. American relief, through the Hoover Fund, provides for 1,250,000 children, without regard to race or creed.

**Portugal.**—Unsupported rumors were cabled to the metropolitan press on May 23, announcing a revolution in Lisbon which, it was stated, had culminated in the

*A New Cabinet* overthrow of the President and the imprisonment of the members of the Cabinet. These reports, which came

from Madrid, were subsequently corrected by more reliable dispatches from Lisbon to the Exchange Telegraph Company. While it is evident that a great deal of political and industrial unrest prevails in Portugal, the news of the complete and violent overthrow of the Government proved to be incorrect. But the Cabinet headed by Señor Machado resigned May 21 and was succeeded by the former Portuguese Minister of Finance, Señor Barros Queiroz, leader of the Liberal party. It is not unlikely that these changes were brought about by the army, and while there does not appear to have been any bloodshed, a military faction seems to be in control.

Ever since the establishment of the Republic in Portugal, in 1910, the country has been in a constant ferment.

The Constitution of the Portuguese Republic adopted in 1911 did not bring the era of happiness and prosperity which had been so loudly promised by the conspirators who overthrew King Manoel. Ministerial crises were frequent, and several plots to seize the reins of government both by Monarchists and Republicans, by discontented army and naval officers, were organized within the last few years. Two years ago a plot was engineered by supporters of King Manoel in the northern portions of the country to recall that exiled sovereign from England. Manoel gave but half-hearted consent to the design, and while he hesitated, the Republican forces gathered in Oporto and scattered his badly officered and undisciplined followers.

The Portuguese Republican leaders have not been very successful. The first provisional President, Dr. Theophilo Braga, and the first constitutional President, Dr. Manoel Arriaga, retained their popularity only for a short time. President Machado, who declared war against Germany and sent some Portuguese divisions to the western front, was driven from office, while visiting with his Cabinet the Allied Nations, by Dr. Paes, former Portuguese Minister at Berlin. Men like General Abel Hippolita, Sa Cardosa, Maria da Silva, who entered on their office as Premiers with the best intentions and some practical programs of civil reform, either had to give up the struggle or were forced to resign without accomplishing anything of moment. In the beginning of the Republican regime, the Catholic Church and its religious, priests and Bishops, to whom Portugal owed so much and who for centuries had been the only teachers of any real distinction, were subjected to constant petty persecutions, sometimes deprived without any reason whatever of their rights. But for some time past there has been a more tolerant spirit, and it is hoped that the Portuguese Republic will learn the true meaning of religious freedom.

The Portuguese people are naturally kindly, tolerant, and gentle of manner. Many of the troubles of the country came from economic causes. Despite its natural resources and the industry, frugality and willingness of the peasantry to work, the country remains poor and undeveloped. Strikes of late were frequent. Socialists from Barcelona and France and radical representatives of the Moscow Soviet, stirred up the spirit of Communism and Bolshevism. Small as it is, the country did not escape the curse of the profiteer, who used the opportunity offered him by the war and its aftermath to grow suddenly rich at the expense of the poor. Portuguese Catholics have many times throughout the last ten years of hardship and trial shown wonderful faith and courage. The Portuguese Center, a social rather than a political body, but Catholic in ideas, lately formulated an excellent program of educational, social, industrial and religious reforms. After the present political storm, the Center may be allowed to carry these out in peace. The country at this crisis needs a steady hand.

# Cardinal Bellarmine, Prince of Controversialists

JOHN C. REVILLE, S.J.

**I**N the novitiate of San Andrea, Rome, to which Pope Gregory XV had gone to bring him his last blessing, Robert Bellarmine, nephew of Pope Marcellus II, Jesuit, Archbishop of Capua and Cardinal of the Holy Roman Church, prince of controversialists, champion of the Holy See and defender of the people, died a saintly death, September 17, 1621. Hence we celebrate this year the tercentenary of this illustrious man. On December 30 of last year, the Decree of the Sacred Congregation of Rites testifying to the heroicity of his virtues was read before a solemn session of that august tribunal. On that occasion, his Holiness Pope Benedict XV pronounced an unusually eloquent eulogy of this champion of the Papacy, and proposed this controversialist and theologian of a civilization and an age remote from ours, as the pattern and patron of Catholic apologists. The day, we hope, is not far off, when Catholics throughout the world, and especially those who in the pulpit, from the platform of the lecturer, and in the press, are defending the Faith, will be privileged to call him Blessed and in a more solemn and public manner ask him to guide them in the fight for truth, in which, during half a century, he so nobly led the way.

Few theologians have played such a prominent part in the great problems of their age, as the Jesuit Cardinal, Robert Bellarmine. In the century in which he lived, when the Reformation was doing its deadly work and the Counter-Reformation organized by Popes, Saints and scholars, endeavored to stop its devastating tide, theology was not the cloistered solitary of the monk's cell, a lifeless instrument in the hands of gowned university professors. On the contrary, in the Protestant camp as well as under the Catholic banner, it left the solitude of the cell and the quiet of university halls and sallied forth into the streets and squares and market places of the bustling world. Then if ever raged the battle of the books. Disputants fought each other with ponderous folios that crushed opponents under their very weight; they fenced with pamphlet and flying sheet, caricature and lampoon which cut like keen-tempered Toledo blades. Luther wielded a two-handed sword and made havoc in his path, his opponent Eck dealt blows almost as dreadful. Calvin advanced more cautiously to the onset, at times more successfully even than the German; Cardinal du Perron was as cold and calculating a strategist as the Genevan doctor. Flaccus Illyricus used the weapons drawn from the arsenal of history; the learned and saintly Cardinal Baronius turned those very weapons against the Protestant scholar. A king, James I of England, descended into the arena. He met among his opponents a Roman Cardinal and a Jesuit, Robert Bellarmine.

The Roman Cardinal was a fighting theologian. He was also a chivalrous opponent. He went into the fray,

visor up, displayed his colors and never dealt a treacherous blow. He was a dangerous adversary. He had hoarded a vast store of historical, theological and Scriptural knowledge during his years as teacher in Louvain where, with a convincing eloquence equaled by his courtesy and charity, he opposed the erroneous doctrines on grace defended by Michael Baius. He had added new riches to that goodly store during his term as lecturer in the Roman College of the Society of Jesus, from 1576 to 1588, when he composed the "Controversies," which must be considered his masterpiece. The part he played in the philosophical and theological tourney, in which he faced James I, the "wisest fool in Christendom," as Henry IV of France, once sarcastically but accurately described him, and in which he completely unseated his royal opponent, his mission to France, after the murder of Henry III, as theological adviser to Cardinal Gaetani, his labors on the Vulgate, his share in the Galileo controversy, his pastoral duties in his archdiocese of Capua, his labors on the Roman Congregations had given him an extraordinary insight into the times in which he lived, and the temper of the men of his day, from peasant to Pope, politician and prince.

He was a part of all he saw. His practical and synthetic mind had grasped the social and theological questions of the times. He would have made a wide-awake modern journalist. For he had the art of leading out of their scholastic hermitage, and interpreting in language all might understand, the truths of history, philosophy and religion. He went down into the arena and mingled in the fray as often and as victoriously as Newman and Manning, as Hughes of New York, or Ireland of St. Paul, or England of Charleston swept into the battle raging around them. His age witnessed that magnificent revival of scholastic philosophy and theology, which for a moment seemed on the point of recalling the golden splendors of the days of Thomas Aquinas, Duns Scotus and Bonaventure. For there were giants in that sixteenth and following century, when Melchior Cano wrote his *De Locis Theologicis*, when Suarez published his treatise on "The Laws," and like his brother Jesuit, Bellarmine, faced a Stuart autocrat to plead the people's rights, while Maldonatus taught Scripture to thousands in that university of Paris, where his father in Christ, Ignatius of Loyola, had been a poor student only a few years before, and Molina and Bañez, Jesuit and Dominican, fought the epic battles of grace and free will, and Catholic universities, Jesuit and Dominican schools could send into the fray such champions as Toletus and De Lugo, Sanchez, Victoria and Vasquez, Du Perron, Allen and Stapleton.

While surpassed in certain points by some of these

scholars, as a controversialist Bellarmine outshone them all. He was splendidly armed for that task. He had embraced the many sciences of which the Catholic controversialist must be the master, in a sure and comprehensive glance. Historian, Hebraist, Biblical scholar, ascetical writer, master of the dialectics of the schools, diplomat, spiritual director of a Saint, young Aloysius Gonzaga, he had that wide acquaintance with men and the practical side of life in many phases and many countries, which widens the sympathies and solidifies the judgment. He was never one-sided nor superficial. His powers of assimilation were extraordinary. That he went to the very core and nub of the Protestant errors may be judged by the fact that although the battle with them was not a hundred years old, and it had been carried on, gallantly, it is true, but along no very definite strategic lines, Bellarmine determined to a large extent the limits of the battlefield, its main points of attack, its central citadel, the Church and the Papacy, and mapped out well-charted plans for the fighters who were to follow him in defense of the truth. As poets unconsciously pilfer from Homer, Catholic controversialists, said Montaigne, just as unconsciously repeat the arguments which Bellarmine set forth in the "*Disputationes de Controversiis Christianae Fidei adversus hujus Temporis Haereticos.*" That book is a "*Summa contra Haereticos*," a pendant to the "*Summa contra Gentiles*" of the Homer of the Schools, the Angelic Thomas of Aquin.

The "Controversies" of Bellarmine, as they are popularly called, form one of those mighty books before which our short-story, magazine and newspaper age is positively appalled. It is bulky in format, mighty and meaty in matter, yet, with due reserve made for the difficult questions it handles, singularly clear and easy in style. Every momentous question about which a doubt had been raised by the Reformers, every dogma attacked by them is here explained and proved. The Catholic historic and doctrinal teaching on Scripture, on Christ, the Divine Founder of the Church, on the Church, the Roman Pontiff, its visible head on earth, on the Sacraments, on grace, these vital points and the other subsidiary ones over which the battle waged, are methodically coordinated, and viewed from every possible angle with consummate eloquence and learning. The errors of Luther, Schwenkfeld, Calvin and Zwingli were ruthlessly unmasked. The "Controversies" gladdened the hearts of the Faithful. Before them, their enemies quailed. The "Hammer" of heresy had appeared. Its blows fell so heavily that in England, Elizabeth founded chairs of anti-Bellarminian controversy at Cambridge and Oxford. At Heidelberg, in 1600, David Parée founded an anti-Bellarminian college to equip scholars for the dangerous task of facing the Hammer and the Hammerer's onslaught. Those who would push the matter further can see in Sommervogel's "*Bibliothèque des Ecrivains de la Compagnie de Jésus*" the list of almost 200 works published in answer to the Cardinal's masterpiece. Few

writers can boast of such a triumph. The triumph is still greater when we remember that in addition to his erudition, keen analytic powers, and comprehensive grasp, all the noble qualities of Bellarmine shone in his work, his genuine piety, his candor, sincerity and unfailing courtesy. The Protestant Bishop Marsh recognizes in him "the most acute, the most methodical, the most comprehensive, and at the same time, one of the most candid among the controversialists of the Church of Rome." Bellarmine ever fought like a soldier of the Church, with the hallowed weapons of truth, never with the poisoned blade of error or hate. The learned Lutheran historian Mosheim admits that the Jesuit controversialist "collected with reason and diligence the reasons and objections of his adversaries and proposed them for the most part in their full force with integrity and exactness." In his "*Dictionnaire Historique et Critique*" (2d ed., Paris, 1820, tome III, p. 264) the skeptic Bayle states that no Jesuit did more honor to his Order than Bellarmine, and that no other author more ably championed the cause of the Roman Catholic Church in general and of the Pope in particular. Ranke in his second volume of his "*History of the Popes*" pays homage to his apostolic life and calls him the greatest controversialist of the Church of Rome. Hefele, the historian of Ximenes in speaking of the "Controversies" describes them as the noblest defense of the Faith, especially against the errors of Protestantism, published up to his time. Bellarmine's friend and fellow-soldier, Cardinal Caesar Baronius, hailed them, "*nobilissimum plane opus*," a noble, a splendid masterpiece, and prophesied of the monumental work that it would be in the Church of God, like the strong tower built by David where hung a thousand shields and all the armor of the brave. The learned Oratorian author of the "*Annales Ecclesiastici*" was not mistaken. To that tower erected by Bellarmine 300 years ago and still standing erect in its vigorous and majestic proportions, many a champion of the Faith has gone to find arms for the contest and protection behind its walls. To the builder himself, the Vicar of Christ points as the model and patron of Christian apologists. The voice of Peter thus strengthens the verdict of time.

## America and Haiti

WILLIAM MCNEICE

**I**N July, 1915, the military forces of the United States invaded Haiti, overran the country, established martial law, and abolished the independence of that 111-year-old democracy, after our own the oldest Republic in the Western Hemisphere.

No official explanation of this invasion has ever been given. The more one ponders this fact the more extraordinary it becomes. Our great Republic, a democracy supposedly deriving its powers from the consent of the governed, engaged in a war of conquest by secret execu-

tive fiat. With never a single pronouncement as to the why and wherefore, we are involved in the killing of some 3,000 citizens of another country, and the death of a score or so of our own boys.

Various explanations have, however, leaked out. They aim to convey the general idea that the United States intervened to protect American interests. One hears, for instance, that we had to act under the Monroe Doctrine, else some European power would have gone into Haiti; that we went in to restore order; to straighten out the badly tangled Haitian finances. Press the inquiry and it flattens into the general blanket of "taking up the white man's burden," favorite overseas pursuit of Anglo-Saxon culture, or is it Kultur?

Let us deal with a few facts: For several years American interests had been reaching Haitiwards. As early as 1910 the National City Bank acquired from a French syndicate a controlling interest in the National Bank of Haiti. Concessions for building railways were also garnered by closely related groups. As usual the financial invader wanted the country governed to suit him. Laws must be changed, century-old customs modified, special privileges granted. Before long various commissions from our State Department were making overtures to the Haitian Government for a convention or treaty. Now while the Haitians were not unwilling to establish closer commercial relations with the United States, to improve their trade, to attract foreign capital and develop their abundant natural resources, they shunned as the plague any suggestion of abdicating in the slightest degree their absolute sovereignty. All advances in that direction were politely but firmly declined. The continued exchanges with the United States aroused in a section of the people the fear—subsequently proved to have been well founded—that the independence of Haiti might be compromised. A revolution took place. The President, Vilbrun Guillaume, would probably have been allowed to leave unmolested, had he not as his last act in office permitted the abominable shooting of a number of his political foes whom he had arrested. A great cry of grief and indignation went up from the friends and relatives of the slain. The President was dragged from the French Legation where he had taken refuge with his partner in crime, the Governor of Port-au-Prince, and killed. There were no other victims, there was no looting or disturbance of any kind. Quiet and order were promptly restored and a committee of safety took charge of the situation.

Meanwhile an American man-of-war had anchored in the harbor of Port-au-Prince. The next day its inhabitants were amazed to find that hundreds of marines had landed quietly to the south of the city. Others occupied the city of Cape Haitien at the northern end of the island. Their number increased to thousands. They proceeded to disarm all inhabitants. Thereafter Haiti was treated as conquered territory. The presidential palace was taken as the headquarters for the

Occupation, and camps were established throughout the Island. Two days later an American diplomatic mission landed with the text of a convention for the Haitians to sign which demanded not only everything that the Haitians in their previous diplomatic exchanges had refused to consider, but additional concessions as well. The Haitians protested. They attempted under the gravest duress to maintain their rights. The invader's answer was prompt. He proclaimed martial law, and seized the custom houses. A great number of the Haitian government officials then handed in their resignations rather than sign the convention he proposed, but a few, perhaps ill-advised, yet hoping by compliance and cooperation to achieve a peaceable solution, remained to give the convention an appearance of legal sanction.

The successive steps by which the American invader still further intrenched himself are too long to recount here. They are detailed in part in the recently issued Haitian "Memoir." Haitian newspapers were suppressed, public meetings forbidden. When the Haitian Legislature refused to sign further agreements and a new constitution—subsequently admitted by the Secretary of the Navy, Mr. Franklin D. Roosevelt, to have been his brain-child—it was dissolved at the point of the pistol.

Meanwhile the task of "pacification" was proceeding according to the most approved methods. Any Haitian found carrying arms was liable to be shot at sight and many were shot. Many not carrying arms were shot. Haitians, most of them peaceful and innocent of any offense, men and women, in remote country districts or at night on city streets, misunderstanding the sentries' marine French, were shot.

Next, the Occupation having decided that a military highway across the island would increase its efficiency, decided to build this by forced labor. It resurrected an old Haitian road law, the *corvée*, which provided that inhabitants keep the roads in the immediate vicinity of their homes in repair for three days in the year. Even this law had fallen into disuse for half a century. But the Occupation seized men wherever it could find them, transported them to distant parts of the island, compelled them to work under guard, and at night herded them into compounds. Those who resisted were kicked and beaten into submission. Those who attempted to escape were shot. It was out of this undertaking particularly that the need for continued "pacification" arose.

Having freed themselves a century before, the Haitians did not propose to be re-enslaved. Thousands preferred death on the firing line. They escaped and became "cacos," the "bandits," to whom the apologists for our imperialistic ventures so glibly refer. For five years, the Occupation, equipped with machine guns, airplanes, bombs, every modern military device, has waged relentless war on these Haitian patriots, scarcely

one of whom boasts a modern rifle, yet all pathetically keeping up the fight against the alien invader with old flintlocks and weird assortments of Spanish cutlasses, horse pistols and Napoleonic sabers. As recently as January, 1920, after four and one-half years of pacification Haitian armed patriots were sufficiently strong to descend in three columns from the hills and attack the American forces occupying Port-au-Prince.

The most nauseating atrocities have been committed by the American military forces. Women and children have not been spared. The marine's word has been law. The Haitian victim of brutality and torture has been totally without redress. To many of the marines, "leathernecks," "treat-'em-roughs," professional "hard-guys," a goodly proportion of them from the South steeped in virulent Negrophobia and other sectional prejudices, the opportunities for the action promised on the navy recruiting posters have been exceptional. Robbery, arson, rape, torture, hanging to secure confessions, the "water-cure"—the category furnishes a superb commentary on the superior civilization of the conqueror.

The American civil administration in Haiti has likewise done its share to demonstrate the advantages of Anglo-Saxon methods. For the first time in Haitian history both the external and internal debts of the island were defaulted. The former has now finally been paid in part—in consequence of protest by the foreign creditors—the latter not at all. As the Haitian Government bond, like the *rentes* of the Frenchman, has been the recognized form of investment, the hardship of non-payment of interest for six years has been considerable. Meanwhile all sources of revenue have been under the control of the American officials, "deserving Democrats" all of them of small caliber and accountable neither to the public in Haiti nor in the United States. The real control has been with the National City Bank of New York, the actual force behind the occupation, which has steadily manipulated the situation to its own advantage. Much of this sordid financial imperialism has already been revealed, yet the National City Bank officials should have their day in court to tell the world how it was all kindly meant, and solely for the benefit of the Haitians. The Anglo-Saxon banker in foreign climes carries "the white man's burden."

### A High Enterprise : The Catholic Press

ALBERT P. SCHIMBERG

**T**HREE lived, when knighthood was in flower, a young knight who, having sold his soul to Satan, hired scribes to prostitute their talents and at his bidding indite falsehood and obscenity. When they learned of this, the true knights of the whole countryside rose in righteous wrath, stormed his fetid stronghold and made short shift of him and his caitiff scribblers.

Today, alas, chivalry cannot do high deeds in the gallantly, joyously free way of the good old days. Today chivalry is under the restraint of laws that permit God to be mocked, His Church to be assailed and slandered, His children to be exposed to moral disease. Knights of today cannot wreak their just anger on the authors of unclean, untrue things. But they can do something. They ought to do something. Indeed, they must do something.

In all the world today, and particularly in the United States, there is no more knightly enterprise than the Catholic press. It is a fight against heavy odds, against powerful, unscrupulous enemies. It is a fight for Christ, for the protection of the poor, the innocent, the weak. In this knightly warfare there should be enlisted every Catholic man, for every Catholic man is heir to the age of chivalry, heir to the Faith of the knights of old.

The secular press of today, in this country and throughout the world, is to a large extent the spawn of the false knight and his hireling scribes. The Catholic press of today is the successor of the medieval monks who devoted their days to the writing of truthful and beautiful manuscripts. The Catholic press of today works with different materials. It must perforce abstain from the exquisite coloring and the delicately charming miniature illustrations of the monkish scribes; but its object is the same as theirs: to serve God and the Church. In its work it has a right to expect the protection, the active aid of modern chivalry, of the American Catholic men who exemplify the highest type of twentieth-century knighthood.

Like colored banners hung high in the Gothic dimness of an ancient cathedral by knights returned from a successful crusade are the annals of what American Catholics have accomplished: the building of churches, begun in pioneer days under extreme difficulties and still in progress; the building of schools, monasteries, convents, hospitals, asylums; defense of the Faith in divers ways; and particularly of late, aid to the missions at home and abroad. And their war work, stupendous, executed with tact, executive ability and trustworthiness, wrung admiration even from unwilling lips.

But another great adventure awaits the modern knight. A valorous deed awaits the doing. A high emprise calls for stout hearts and loyal souls. Another Crusade has been preached by Pope, Cardinal, Bishop, priest, layman. The call is for support of the Catholic press, the Crusade is against the infidel spirit which pervades so much of the secular press. It is a call which must stir ardent Catholic hearts, send Catholic men singing into battle for God, Our Lady and the Church.

It is only from the Catholic press that we can expect a proper understanding of the Catholic viewpoint, a stanch, uncompromising defense of Catholic rights. We must not remain dependent upon weapons in the hands of others. We must have our own weapons in our own hands.

There is no longer any excuse for apathy toward the Catholic press. The need, so succinctly set forth by many writers in Catholic publications, must be apparent to every thinking member of the Church. And while we should without question long since have had a strong press of our own, we need it now more than ever. No Catholic who knows what now is, and has been, going on in the world and in our country can fail to realize this fact.

No longer under the necessity of convincing ourselves and our coreligionists of the desirability and urgent need of an adequate Catholic press in the United States, we should proceed without delay to the task of calling such a press into being. That is the one thing necessary here and now. It is more important than any other enterprise engaging the Catholic laity of America in these days.

An adequate Catholic press means one that will be able to meet the secular press on even terms. So long as Catholic homes are invaded six or seven days each week by the secular press and only once a week or once a month by a Catholic publication, we are at a disadvantage. We must not only reach our people as often as do the other papers, we must supplant the objectionable press, put in its place our own.

There is at present one Catholic daily in the United States in the language of the country, the *Daily American Tribune* of Dubuque, Iowa. But until we have a chain of Catholic daily newspapers we shall not have an adequate Catholic press, no matter how excellent are our monthly magazines and our weekly papers.

Because large sums of money would be required and because of other factors well known to those acquainted with the situation, the founding of Catholic dailies to compete with the powerful metropolitan papers may have to remain a dream for some time to come. But because no great amount of money would in any case be involved, and other factors are more favorable, we can establish a chain of local Catholic daily newspapers in at least one hundred smaller cities of the United States. In the founding of these papers, each one a stronghold of the Faith, who should lead but the men who are regarded as Catholic leaders in each community, men whose position is analogous to that of a medieval baron who had a following of loyal, doughty men-at-arms?

Since the solution of the Catholic-press problem lies not in adding to the number of weekly or monthly Catholic publications now being read by our people, but in substituting a Catholic newspaper for the daily paper, which is the principal reading matter in the vast majority of homes, the thing to do is to establish a local Catholic daily where that is necessary, or take over a secular daily paper now being published and Catholicize it. The latter plan has much to recommend it as preferable, and we shall consider it at some length.

There are in the United States about 400 cities with populations ranging from 15,000 to 50,000. Practically

every one of these has one or more local dailies. Let us be conservative and allow that only in one-fourth of them, in one hundred instances, do the Catholics comprise a sufficiently large proportion of the population to make the plan feasible. If only in these one hundred places Catholic dailies were established or existing dailies Catholicized, the result would be marvelous.

In most of the communities under consideration there are Catholic laymen whose leadership would be a good omen for success. Priests would gladly give their approbation, the laity its support. Nor need there be any fear that prosperous Catholics would refuse to purchase shares in the stock company that should be forced to take over, control and publish the secular daily turned Catholic. Stock in this enterprise would be subject to no more risk than are other investments made every day by Catholics everywhere.

The amount of money involved would not be large, especially if only the newspaper plant proper, not the job-printing department, that is usually an adjunct, were purchased. Using the splendid organization methods with which they were so successful and the enthusiastic spirit with which they performed the Catholic war work, our laymen could put the support of their coreligionists of the community back of the daily newspaper project. The paper would start out, then, with an advance subscription list, with the complete equipment of the former secular paper, and with prestige as an advertising medium. Few Catholics would continue to read any other local daily once their own was issued. Then to reach the Catholics whose trade they desire, the local merchants would be compelled to advertise in the paper that reached them.

Having acquired a newspaper, it should be issued strictly as a newspaper, not as a purveyor of pious writings, nor even as a purveyor of none but Catholic news. All the news of the day should be printed—excepting that which is not fit to print—and in local news no discrimination should be practised. The weddings, deaths, births, social affairs of the non-Catholics of the community should be chronicled, for the readers are naturally interested not only in their fellow-Catholics, but also in their neighbors who are not of the Faith. Herein lies one reason why the Catholic paper covering not a purely local field, but a field sometimes more than State-wide, does not fully meet the demand of the day. It is a supplement to the local daily; it cannot supplant the home paper because it cannot give its readers a sufficient amount of news of their immediate community day by day. Even a great national Catholic daily, splendid as it would be in many respects, cannot take the place of the local dailies for readers in the smaller cities and the adjacent farm districts.

In the hands of a Catholic newspaper man, the telegraph service acquired as part of the newspaper property would be far less objectionable than it is as handled in the secular press. He would know what to cut out.

Then much vital Catholic news at present reaching only a small number of our people would, through the use of the National Catholic Welfare Council's news service, get into hundreds of thousands of homes that are now unreached by Catholic information.

The Catholics of America have done knightly service for religious education. They have established parish schools and high schools, endowed colleges and universities. What they have done constitutes a brightly illuminated page in the Church's history in the United States. And because they have proved themselves champions of Catholic education, they should not fail to enter the lists against its enemies, should not fail to forge and wield the one adequate weapon, a strong Catholic press.

A chain of Catholic dailies would not only be a bulwark in defense of our schools, such papers would do direct educational work of prime importance, of unlimited possibility. They would furnish the means whereby not only the comparatively few Catholics who go to high school and college, but all of us, in our homes, would acquire an education, almost imperceptibly, day by day, making us better Catholics and better citizens, better equipped to perform our duties, better armed and far more ardent in maintaining our religious and civil rights.

A chain of Catholic dailies could afford to pay for syndicated articles by the ablest Catholic writers. Instead of the trashy articles by pseudo-scientists and perverse propagandists, the Catholic daily could give us decent and authoritative but attractively presented matter. The general Catholic reading public, now depending on the secular press for the bulk of its information on all subjects, can be efficaciously reached only through local Catholic dailies.

No serious obstacles stand in the way of initiating and carrying forward this great work. Minor obstacles there are, no doubt, but surely these will not daunt a modern knight. All that is required is a determined will to do this glorious thing. It will appear the more desirable the more its tremendous possibilities for good are considered.

Grant that local Catholic dailies could not be established in more than one hundred cities, these would have an average circulation of 5,000, the chain 500,000. For each of the half million subscribers, it is conservative for us to count five readers, so that the total number of readers reached, informed, inspired would be 2,500,000.

This, then, is the great adventure, the valorous deed, the high emprise upon which the Catholic chivalry of America should embark.

This new Crusade is for the delivery, not of the Holy Places where the Lord Christ dwelt of old, but for the preservation of the holy places wherein He now dwells; for the defense of the poor, the innocent and the weak, whom Christ loved. Dare any Catholic refuse to take the Cross in such Crusade? Need he doubt what his reward will be, fighting for the Bride of Christ and for Christ's brothers?

## The Fires of Racial Hatred

HENRY E. O'KEEFFE, C.S.P.

Pope Benedict's allocution, delivered at the consistory March 7, 1921, has a note of pathos. He says that "We see races that were born and grew up in the same land, struggle in arms for this land, inch by inch, thus sowing new seeds of discord."

We thought once that the World War had broken some rigid racial divergences. Racial hatred is rife again and with perhaps a profounder intensity. Journalism which readily drops to a low degree, and unscrupulous agitation, political and professional, are distilling poison with a dexterous hand to feed its fierce passions.

Coleridge, nephew of the poet and brother of the Lord Chief Justice and Jesuit priest, whom Newman considered to have written the most spiritual book in the English language, was once heard to say that the severest enemy of the Church, and therefore of humanity's progress, was racial hatred.

In Frederic Harrison's book on society I find him declaring that every movement which pretends to be of service to humanity must be supra-racial.

The followers of Christ [he writes] were a feeble variety of local Judaism, till the great Paul taught them that grace was for all nations and all races, that the Gentiles were as open to it as Jews and more, and that God had made of one blood all nations of men for to dwell on the earth. The religion of the Middle Ages was at least (in principle) Catholic, and its strength still is that it is practically independent of national limits, whilst Protestantism is everywhere afflicted with the hide-bound narrowness of purely national and indeed quite local and even class limitations.

It is astonishing how much confusion there is among technical writers on ethnology. Perhaps the rapid fusion of so many races and cultures going on under our eyes has left the whole subject for correct knowledge up in the air. Certainly it is not racial solidarity or community of language which always constitutes a nation. The modern nations are formed of agglomerations of peoples not of a common ethnic stock, but of different, mixed stocks fused by social and economic intercourse. We learn how dubious a science ethnology is when we hear so many with the profession of knowing things, or, rather, the names of things, calling the Germans Teutons and the Irish Celts. It is exceedingly foolish to use pedantic definitions of peoples of mixed origins. Pan-Hellenism was a word which the Greeks used when they would combine all peoples under the government of their unique country.

In the present babel of contradicting voices, the strident racial cry is clearly heard. There is no doubt that organized racial hatred has been more than once a menace to the universal note in Catholicism. It stirred up that historical mess which was once defined as the Reformation. Must it always be a source of confusion to sublime hopes of humanity? Robert Hugh Benson tells of the agreeable shock he felt when in the Roman College of

the Propaganda he saw many races with one profound thought inspiring unity of purpose for a common cause. This supra-racial quality warmed the heart of the impressionable convert because in the Anglican system he saw but one race or nation with almost as many beliefs on one subject as there were individual Englishmen. At this moment there is in my mind, derived from my own personal knowledge, the vivid instance of a convent of ninety cloistered nuns of fourteen different nationalities, and all as happy and light-hearted as children.

Henry George, when writing about certain social problems, is of the opinion that profound and radical economic changes must be wrought by the whole strength of the State. He believes this because only the high-minded and supra-racial enthusiasm of the Religious Orders of Catholicism could voluntarily bring about his panacea for some social ills, the quasi-abolition of private ownership in property.

Is there anything intellectually out of joint in the assertion that a man might ordinarily be proud, let us say, of his Irish blood, but prouder still of his American birth, and proudest of all that he is a Catholic priest? Is it possible for the supra-racial strain in Catholicism to harmonize with the traditional and theological teaching concerning love of country and yet control racial differences for the peace of every nation of the world? There are more distinct races in France than there are in the American Republic, yet they are so closely welded that France is a passion to every Frenchman. The mixture of blood in the Irish is no hindrance to a common patriotism. Chesterton observes this, and believes that to divide the Irish from the British Empire is but to lift the flaming sword of schism between his own kith and kin, since there is hardly an Englishman but has a strain of Irish blood. One is provoked to think so when walking the streets of Liverpool or Manchester.

Of course, Ireland is a country which had or has its own peculiar complexion of civilization. The conflicting racial elements have been reduced under one head. There is a type which has come out of the Celt, the Gael, the Norman, and even the Saxon. Ireland is a land which drew as rivers to the sea different streams of European civilization. Could this racial amalgam be perpetuated on a larger scale over future civilization? This is perhaps what Tennyson means by the federation of the world being represented in the parliament of man. Our present civilization is at least precarious, and may be abruptly broken up by materialism, industrialism or other disruptive causes.

The Jews and the Gypsies are the only pure racial types; but even they are not always so, as the anthropologists assure us. One has but to look at the Jew to believe that Christ has interfered in the government of the world. Henry Ford's anti-Semitism has erred in reducing the Jewish peril to astute, and what Cardinal Newman expresses as merciless, commercialism. It is the unassimilative and hereditary racial instinct of the

Jew which is of more concern to intelligent observers in this country. The Russian revolution, which is to become such a splendid opportunity for Latin civilization, is breaking up many of the races of the north.

Hilaire Belloc intimates that, on the whole, the French Revolution brought about a wholesome result in moderating the excesses of the racial impulse. Is it possible that the racial tumult in the petty nations of Europe at present will eventually affect the general mass like leaven in a lump of meal? A Slav is not a Latin, a Celt is not a Saxon, nor is a Japanese an Arab, yet all of these because of an enhanced intercommunication since the war have come closer than ever in the history of humanity. Undoubtedly we are influenced by Europe in spite of what our publicists for political preferment write and say to the plain people. We sprang from the loins of Europe. As we bear in our bodies these cellular assertions of vitalism from our progenitors, so we have the racial antecedents of Europe in the fabric of our civilization. Furthermore, those who are not of English extraction, and even England's enemies, are subtly dominated by modes of thought and polity of the British Empire, and it is mind which eventually prevails. Patmore has said, American culture and civilization are identical with those of Europe, only they are in many respects the worse, and in very few the better, for transplantation.

There is a supra-racial quality even in Christ's tears over the doomed city of Jerusalem. Doubtless there is a vein of patriotic feeling in the lament. But the passing of the Synagogue did but begin that wider Jerusalem in which there would be neither Jew nor Greek, bond nor free. The broad interests of humanity demanded a cosmopolitanism which would break the rigid limitations of any race.

This is a lesson worth learning, since the hour has come for some of the smallest nations and noblest races to be detached and to be beyond racial impulse and interest and to make concessions to adjust themselves historically for the social peace of the world. No nation, however petty and helpless, will be lost by fitting in at this moment with the economy of other and more powerful nations for the universal betterment of mankind. Is self-determination practically and economically applicable in every crisis and on every occasion? So far as I can make out, St. Thomas Aquinas does not think so. Indeed, he teaches that the temperamental aspect and peculiar character of a race is to be considered when fixing the nature of its government, be it republican or monarchical. He defines peace as the tranquillity of order.

It is hard to be believed, but there are serious international experts and intense lovers of Poland who already believe that Poland is the distrusted victim of the degradation of the democratic idea.

The race, like the family, is a creation of Divine design, but there have been divergent races which have been so

fused together that they have amicably occupied the same territory and have been governed by the same dynasty laws. What has been can be again. Racial antipathy readily degenerates into personal hatred. "A mighty flame followeth a tiny spark" is a strong line from Dante. Inherent instinct under provocation becomes with the uneducated and the spiritually undisciplined riotous passion. It were no good omen for leaders of thought or action to provoke it.

### Community Music and Singing

F. J. KELLY, MUS. D.

THE precious heritage of every child of God is the power of expression of limitless forms of beauty and harmony which emanate from the one inexhaustible creative source. There is no exclusive aristocracy in this illimitable consciousness of all-inclusive harmony. It belongs to all men, and community singing is helping them to find this out. There are limitless opportune offers, when founded upon an intelligent and unselfish desire, to uplift humanity. It is teaching the trained musician to get away from self, and to find undreamed-of joy in patiently helping others to untangle the difficulties which present themselves to such as have been deprived of musical training. Of what use is individual, technical or inspirational equipment, except it be used in loving service, the real community spirit, which comes from an understanding that what is a pleasure for one is a pleasure for all. It is not only a joy but a duty to share freely with our neighbor, any spiritual awakening and experience which may have come to us.

The method used in the development of community music is at once simple and efficient. In the first place, a survey of the community should be made. Everyone who is able to contribute talent of any kind should be asked to contribute volunteer service. By no means should compensation be offered. An appeal should be made to the altruism of the people, an attempt should be made to make them feel that there is offered a chance for community service. The people enlisted should be representative of every church and social group, because the movement must be kept truly representative, else it will fail in its purpose. Where there is a hall in connection with the schools large entertainments should be held there. This will lessen the danger of improper domination. The children and the young people should be utilized first, and where persons outside the school can be brought in to work in conjunction with the students, there begins a desirable relationship between school and community, which results greatly to the advantage of both.

The community-music movement is measuring all musical endeavors by the standard of usefulness for the great social body. It is increasing the number of concerts and bettering their quality. It is stressing the necessity of serious choral study, and enlarging the mem-

bership of choral organizations. It is giving an opportunity to every man and woman for free and frequent participation in music, especially in choral singing, with great groups of people. It maintains that man's glory lies in his intellectual and spiritual attributes, and that music aids in satisfying those longings which make life here worth while, and points the way to those aspirations which lead to a deeper realization of a life after death. It sets in vibration a great wave of love, brotherhood, and community consciousness. It will make the people desire more and more to enter into a serious study of music, the most companionable of all arts.

Success always follows a direct and persistent appeal to the individual's participation in community singing. The singing school of some years ago was an effort in this direction. It divided the community into two groups. First, those who sang; second those who came to listen and encourage. Yet all evidence seems to show that the best interests of a community are secured through expression: that it is far better for the community-music promoter to gather the people together and make them active participants, than it is to sing to them. Participation in music-making develops in the individual, skill and is an enrichment to his store of knowledge. So all community-music activity points to this conclusion, namely, comparatively small, permanent results follow upon efforts to entertain, while significant results follow from participation of all in the singing.

The process of listening to music in itself is social. All the audience is bound together in a sort of mutual endeavor to obtain the best results. My bit of appreciation is joined to that of thousands of others and the composite envelopes me, and causes my little contribution to grow and expand. In this composite appreciation, there is a binding force that not only makes for sympathy, but which is itself sympathy. If music tends towards sympathy among mere listeners, its effect is greatly heightened among performers. Music performed by a group is essentially and preeminently social. Whatever the form of music, the result of adequate work is the promotion of a feeling of cooperation, interdependence, warmth and appreciation, and after all, this is the goal of all social endeavor.

Music is very intangible and fleeting in character. The one who would possess music must give it away, and the more he gives the more he has. Music teaches that the satisfactions in life are in man's spiritual attainments. It develops the imagination and widens the experience of its devotees. The social aspect of the problem does not present great difficulty. The most logical candidate for the work is the supervisor of music in the schools. By his position he is in touch with the school and the homes; he has under his direction, the future musicians of the community. To be successful in his work, he must have a social instinct which may be defined as a devotion to the good of the community, and a knowledge of how to

forward this. He must be in touch with the development of music in the life of the people in many parts of the world. He must have that capability of forging ahead in as yet unblazed trails, for the problem of community music is not yet fully solved.

The music supervisor understands, as probably no other musician does, the musical needs of the community in which he lives. Through his conduct with his teachers and pupils, he has a knowledge of the diverse musical interests in different sections of the city, and through his contact with the musical agencies, he is informed concerning the diverse musical talent available. He will, therefore, be able to act as an intermediary between the community and its musical resources. Because of his position he is vested with a certain authority as a guide in musical matters. Certain relationships are created and certain responsibilities are placed upon him by the very nature of his position. One of the easiest and at the same time one of the most effective community music activities that he can organize and promote is the community singing society. People like to become immersed in the rhythm of melody, and the team work in chorus singing brings a sense of companionship that is stimulating and helpful to all concerned.

The music teacher of the present is not without the knowledge that a tremendous movement is on foot in the progress of so-called community music, even though he may not see any particular relation between it and his own affairs, beyond the fact that this movement may give the nation more music pupils in the next generation. This point of view is inadequate, however, for it ignores the change that is going on in that which is to be and should be taught. Let him not scorn that thing which shall bring us again to a rebirth of the true spirit of music, and which alone can make possible in the future such an art as he himself desires. When crowds of people throughout the country come together regularly to voice themselves in song, it is beyond human power to estimate the extent of the force which has been launched. It is a movement born out of the true, untrammeled and joyous spirit of music itself. The force which brings it to birth and pushes it irresistibly on, is the desire of man, after these generations of doubt and materialism, to create community feeling among isolated beings.

Not all the important and constructive work in music is or can be done by professional musicians. This is emphasized in the crying demand for community music. The professional musician must recognize the necessity and the privilege of cooperating with the non-professional, and even the non-musical, wherever there is the slightest inclination to promote the cause of good music. He should take an active part in some form of free community service in addition to the routine work which he does to earn a living. In the first place he can do much to increase the efficiency of school music by co-

operating with the supervisor of music in the schools and the church authorities, in an attempt to make music all that it should be. Most of our church music languishes sadly, because the trained musician either considers it beneath his notice, or demands prohibitive rates for his services. Then, there is the home. Here the professional musician can exert his influence for good music, by finding attractive music for the victrola, or sufficiently simple song books to be used at the fireside.

In community singing we learn to enrich our knowledge of the old songs, and also to train our memory by learning new ones. There is no limit to the opportunities for the finest kind of development in community singing; it has already proved a factor to be reckoned with in the musical growth of each city, wherein it has met with encouragement. It is one of the most wholesome signs of the times in music; a sane, well-inspired idea, capable of encircling the globe, for its adoption would fill a want in the social and musical life in any country and at any time. The value of music as a moral agent has been proved by philosophers and thinkers throughout all the ages. From a sociological point of view, music is an agent of the greatest value. It reaches into the profoundest emotions of a people, and has the power to bring them into communion at their deepest level. Who is able to foretell the possibilities of the art of music and the great contributions towards the dissemination of the community spirit?

#### COMMUNICATIONS

*Letters as a rule should not exceed six hundred words*

##### Races and the Maryland Colony

*To the Editor of AMERICA:*

I submit the following meager notes, which I have in hand, on the question of the racial composition of the original Maryland colony, a question raised by your correspondent, O. B. M., in *AMERICA* for May 7.

In view of our cosmopolitan character today, it is difficult to say that the Catholics of Baltimore are "Anglo-Saxon" or that the Catholics of Boston, New York or Philadelphia are Celtic. The important elements of immigration and conversions must be considered, and the statement, accordingly, must be qualified. I understand the vague term "Anglo-Saxon" as used by the late Wilfrid Ward in the passage under discussion, merely to mean English, as opposed to Irish. He seems to mean that the Catholics of Baltimore who greeted him were the descendants of the pioneers who came here with Leonard Calvert in 1634, and implies that they were "Anglo-Saxons." He implicitly excludes any extensive Irish cooperation in the original settlement, and probably he is correct.

Intolerance contributed more than anything else to the founding of Maryland. The vacillating Charles I systematically and legally mulcted Catholics of their fortunes to pay fines for their "recusancy" and thereby reduced them to a condition of penury. Emigration was the only solution.

On November 22, 1633, the Ark and the Dove with "seventy gentlemen of very good fashion" (*Catholic Historical Review*, p. 160, by Rev. V. F. O'Daniel, from "Letters and Dispatches of Thomas Wentworth," Stratford, I, pp. 178-9), and "200 redemptioners" (*Ibid.*, p. 158) sailed from Gravesend, England. Possibly some adventurous Irish were included among the latter, but the probability is against this. If the Irish were

persecuted in Ireland, they could not expect toleration in England, where even the Catholic nobility were not immune. Furthermore, the Irish never run away from a fight, so why flee a religious persecution?

"The chief adventurers were Popish Gentlemen," says the "Atlas Geographical," V, 766. The ships did not stop at any Irish port, hence no Irish could have joined them there. Rev. Andrew White, S.J., the "Apostle of Maryland," in his annual letter of 1638, says:

Nearly all who came out from England in this year and many others have been converted to the Faith, together with four servants whom we purchased in Virginia and five mechanics whom we hired for a month and in the meantime won to God. (Foley, "Records of the English Province of the Society of Jesus," III, 368, 392.)

Chief Tayai, a native Indian, protested his "love for the English" of Maryland. (Bozman, "History of Indiana," 1633-6, 212.)

If we may rightly assume that the Irish were Catholic and that England was mostly Protestant—there were 308 priests in England in 1633—our contention is further strengthened by the fact that, according to some authorities, the Protestants were in the majority. Johnson says: "The colony was numerically Protestant; politically, socially and religiously it was Roman Catholic. One hundred and twenty-eight of 200 were Protestant" ("Indiana Historical Society Publications," No. 18, article, "Maryland," 31, 32). John Gilmary Shea declares that the adventurers "for the most part were Roman Catholic." ("History of the Catholic Church in the United States," 52.) Foley (*Op. Cit.*, III, 361-2) says that the population "consisted no doubt in a great proportion of Catholics," but in a previous passage (II, 336) he affirms that "Protestants were numerous, if not the majority of the settlers." Father White, in submitting twenty cases to Rome, says: "Three parts of the people or four at least are heretics; and the Catholic religion is not publicly allowed." These statements explain the reason why Lord Baltimore instructed his brother Leonard Calvert, the commander, "not to give any cause of offense to the Protestants on board, and to perform all the acts of the Catholic religion as privately as possible." (Calvert Papers, 131, 132, quoted by Hughes in his "History of the Society of Jesus in North America," I, 260.)

The opposition of Virginia to the settlement is explained, both because she considered Lord Baltimore's grant an encroachment on her territory and because she did not want a Catholic colony as a neighbor, since it was known that "the first and most important design of the most illustrious Baron was to sow the seeds of religion and piety." (White, "Relatio Itineris in Marylandiam" p. 47.) Three Jesuits of the English Province secretly boarded the ship at Cowes for this purpose. (Hughes, I, 249 from Stonyhurst MSS.)

I do not regard this evidence as conclusive proof that the original colony was "Anglo-Saxon." I am sure that the passenger list of the Ark and the Dove was published, but at present I am unable to name the book in which it is contained.

Dunwoodie, N. Y.

DANIEL J. HUGHES.

#### Pilgrim and Puritan.

To the Editor of AMERICA:

The guns of the Puritan-Pilgrim war seem to have ceased firing—that is, from the Walsh lines. Maybe the learned doctor has expended his ammunition. The Lendrum barricade evidently is still primed with an unlimited amount of handy weapons, judging from the resumption of firing of small guns a week or so ago. As an interested spectator of this intermittent verbal war, I hope that I shall have the permission of the editor of AMERICA to throw in a few grenades from the side lines of the conflict, before the armistice is signed.

Why have contemporary authorities, historians particularly, used the terms Puritan and Pilgrim interchangeably in the eighteenth and nineteenth centuries? Why did Thomas Bridgeman in 1856 call his work on the Puritan dead in the Granary graveyard in Boston, the "Pilgrims of Boston"? Why should the Independent, non-conforming Brownists be called Pilgrims when they were really Puritans? Who were the real Pilgrims to New England?

Robert Cushman, the Puritan divine, who preached the first sermon at Plymouth in December, 1621, to his Separatist brethren, said: ". . . And you, my loving friends, adventurers to this Plantation, as your care has been to settle religion here. . ." Not once does he mention the term Pilgrim as a proper noun.

On the 22nd of December, 1770, the Old Colony Club of Plymouth gathered to celebrate the one hundred and fiftieth anniversary of the founding of the old town. The Boston *Gazette* described the assembled descendants of the Mayflower as "descendants of the first settlers," and spoke of the travels of the Mayflower boatloads as "adventures of their forefathers in the first settlement," etc., but never does the editor of the *Gazette* mention the word Pilgrims.

Therefore, in the light of contemporary research, the Pilgrim credit is negligible. Further, they must now be reckoned as one of the long lost or long buried sects of American history. Religiously speaking, they were faddists of the time in which they lived; a mushroom sect, like some of those of present-day sects which are expiring from inanition. Bigotry, selfishness, and uncharity have destroyed them.

The Pilgrims and Puritans, in these, the days of healthy influxes, Celtic, Slav, and others, are looked upon with half-disguised scorn, and the scorn is not that of ignorance. Today, the descendants of the Mayflower are gasping for existence, while their towns and villages are being vitalized by the blood of the stranger.

Lowell.

GEORGE F. O'DWYER.

To the Editor of AMERICA:

Writing in AMERICA for May 21, Mr. O'Dwyer asserts, "Calling the Puritans who arrived at Plymouth in 1620-21 by the name of Pilgrims (in a proper sense) is decidedly incorrect." To this I may answer in the words of Dr. Roland Usher, whose authority in this field will not be questioned, "From about 1800 till the middle of the nineteenth century, the term was applied indiscriminately to all early New England settlers, but was then by more critical students limited to the Plymouth colonists." ("The Pilgrims and Their History," p. 2.)

So much for the use of the term. But as I understand Mr. O'Dwyer to argue that the 1620 Pilgrims, as by his leave I shall call them, were not Pilgrims but, from a religious viewpoint Puritans, I may submit my contention that the Puritans were not Separatists. The Pilgrims who founded New Plymouth were Separatists. Therefore the Pilgrims were not Puritans. According to the common definition (e. g., "The Oxford Dictionary") the Separatist was a member of any of the sects "separated" from the Church of England, and the term was chiefly applied to the Independents and those who agreed with them in rejecting all ecclesiastical authority outside the individual congregation. The Puritan, on the other hand, had not "separated" from the Church of England. But he believed that the Reformation under Elizabeth was incomplete, and sought to "purify" the Church further from what he deemed unscriptural forms and ceremonies. Puritanism, then, was a movement *within* the Anglican Church. Separatism was a split from the Anglican Church.

Now, I presume to call the company of emigrants who sailed in the Mayflower "Separatists" and not "Puritans" precisely because they were Separatists and nothing else. It is tedious to recount the commonplaces of history, but, to quote again,

they were from the beginning Separatists from the Church of England; they had established Independent (Congregational) churches at Scrooby and Gainsborough early in the seventeenth century, and some of them had fled to Amsterdam in 1608 to avoid persecution, and had removed to Leiden in the following year. They sailed from Delftshaven late in July, 1620, from Southampton on the 5th of August, from Plymouth on the 6th of September, and late in December, 1620, founded the colony of Plymouth, Massachusetts. ("Encyclopedia Britannica," XXI, p. 604. See also Usher, p. 11).

It is perfectly true, as I have noted, that the 1630 Puritan settlers of Massachusetts Bay soon threw off all allegiance to the English Church. But they did not seek these shores in that spirit of revolt. On the contrary, as West, in his "Source Book in American History," says, "It is certain that the Puritans did not expect, at first, to separate so far and so definitely from the Church of England as they very soon did separate" (p. 162). West then quotes, among other possible documents in point, John Winthrop's "Farewell Letter to the Church of England," written before the sailing from Yarmouth, on April 7, 1630. The letter makes it plain that the emigrants regarded themselves as members of the English Church. "As Members of the same Body," writes Winthrop, "[we] shall alwaies rejoice in her Good and unfeignedly grieve for any Sorrow shall ever betide her, and while we have Breath sincerely desire and indeavor the Continuance and Abundance of her Welfare." Not thus could Bradford or Carver or Winslow, of New Plymouth, have written. For they were Separatists. But Winthrop and his fellow-emigrants were Puritans, members of the Church of England.

While, then, I regret that Mr. O'Dwyer must characterize the terms "Pilgrim" and "Puritan" as meaningless, I must say that the correct practise of modern historians is against him. As applied, respectively, to the colonists of New Plymouth and the settlers in the Massachusetts Bay Colony, they have a meaning that is quite clear and definite.

As I write, the courtesy of the Editor of AMERICA supplies me with Mr. O'Dwyer's latest contribution. His questions are answered by the quotation I have given from Dr. Usher. Historical research daily corrects our notions, and we now see the incorrectness of applying the term "Pilgrim" indiscriminately. But I cannot allow myself to be drawn afield by Mr. O'Dwyer's slighting (in my opinion) references to the descendants of both Pilgrims and Puritans. Whatever their faults, and they had many, surely they have written a splendid page in American history. My original purpose was to indicate the falsity of two contentions made by Dr. Walsh (a), the Pilgrims of 1620 founded Harvard College, and (b), immediately on their arrival established "schools in every little town and hamlet." While I had no difficulty in showing that Dr. Walsh had confounded the Pilgrims of 1620 with the 1630 Puritans of the Massachusetts Bay Colony, neither Dr. Walsh nor Mr. O'Dwyer has yet moved against my position, or sought to establish by the citation of historical facts the two contentions originally made by Dr. Walsh. I conclude, therefore, that these contentions have been abandoned, and with that I am content.

New York.

WARREN LENDRUM.

[This controversy is now closed.—ED. AMERICA.]

#### Light on the Interest Question

To the Editor of AMERICA:

Dr. Ryan, in AMERICA for May 14, is dissatisfied with my explanation of the assertion that interest on capital is licit. He calls for reasons. In his letter of April 2 he claimed that Dr. Coffey "flatly questions the right of the capitalist to take interest as mere owner of productive capital." It was pointed out that Dr. Coffey, on the contrary, concedes the right "to some interest on the title of ownership." Dr. Ryan, in his letter of May 14, admits this, but observes that the professor adds "that the capitalist has no moral right to live in idleness on that in-

terest." Therefore, argues Dr. Ryan, the interest is not lawfully his, since if it were, he might live as he pleased. Inasmuch as this makes the Maynooth professor say that the capitalist has and has not that right to interest, it looks like a contradiction.

In his first letter Dr. Ryan declared that the question of interest on loans "has received adequate discussion," but not so that of interest on industrial capital. In his second letter he modifies this declaration very considerably, saying that the proprietor has the right to the fruit of productive goods, land, animals, etc., provided he uses them himself without getting others to do so. "Is it reasonable," he asks, "that he should get these fruits when his goods are used and operated by others?" In reply I would say that a person has the right to the fruits of his possessions not only, as it is stated, in order to obtain a livelihood, but also for his well being or greater perfection or for any other honorable purpose which he may have in view. Furthermore, this right is not circumscribed by the condition of his personal use: he may lease or rent the object to others. The fundamental reason for this is the right of property. He is the owner, and has complete dominion or lordship, and hence may exclude others from his possession and dispose of it as he pleases. All that his property produces belongs to him, because a thing fructifies for its owner, since he who owns the cause has a right to the effect thereof. The workman, like the laborer in the vineyard, has a right to a just compensation. In order to obviate the tendency to oppress him, and to stimulate him in his work, it is equitable that he should enjoy a share in the products, but this is not a question of condign justice. He has no such right to the fruits of an object which is not his.

He may sow and water but that does not give him a right to the increase; he may guard the flocks, but that does not give him a right to their offspring. In passing it might be interesting to note that some, nevertheless, have actually used this argument in the case of State rights. The State safeguards private property: therefore, they argue, it has a right to dispose of that property! Now, what is true of flocks, is true of machinery. He who tends a machine has no claim to the product of that machine. The part which he plays is oftener supplied by a mechanical contrivance. Why, therefore, should the spirit of labor be proud? Why claim that which does not belong to it?

To deny the owner the right of disposal of his property is, furthermore, to revolutionize all our concepts both legal and moral regarding contracts of hiring, renting, etc. More than this, it is an attack on capital, because it restricts its profit to the meager amount from capital which the owner actually uses. Hence it nullifies all the benefits, economic and social, the development of industry, arts and sciences, which capital confers. For who is going to attempt anything important, if he is crippled in the use of his possessions? Of what value are his broad acres, his herds, his real estate, his factories? Again, antecedently to any labor on the part of the owner, his property frequently is productive; therefore, he has a right to the rental value. And even if it is not, he may deprive himself of the right to use it and give it over to some one else to be operated by him. This deprivation is worth something, it has a value. It might be well to add, to deny this right is to approach very closely to the economic heresy of Cary, Bastiat and others, who maintained that there should be no such thing as rent, since the only thing worthy of a remuneration is labor; because, though natural agents concur to produce economic fruit, their usefulness is entirely gratuitous, whilst labor alone is onerous. A moment's reflection will convince one of the falsity of this reasoning. In its very inception capital was built up on rent.

In conclusion permit me to repeat that it is a great mistake to wage war on capital as such. The hostility to it which is so common proceeds, I believe, from the inequalities of fortune which exist in the world.

New York.

H. A. JUDGE, S.J.

June 4, 1921

**A M E R I C A**  
A CATHOLIC REVIEW OF THE WEEK  

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**SATURDAY, June 4, 1921**

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## The President's Sermon

**The President's Sermon**

IN one of his three New York addresses on May 24, President Harding preached a good sermon on the text, "It is time to stop dreaming and get to work." True, there is a time for dreaming, even in this practical world, but there is no place for the dreamer who cannot recognize the *reveille* when he hears it. The President was referring to the financial and industrial fields when he spoke, but his advice need not be restricted. It applies to us all.

Perhaps, however, it applies to our young men and women with a somewhat sharper point than to those amongst us who in the burden of years find an excuse for a gradually decreasing activity. The young see visions so bright that the eye is dazzled. Success seems near, easy of attainment, but only because the glamor blinds the distance that lies between intention and achievement. Quite easy is it to get to the bottom of a toboggan-slide, but, as an unknown sage has remarked, no one has ever coasted to the top of a peak. To arrive at the summit means work, and work is not a popular practise in these days. Even in education, according to President Lowell, we ask all the advantages of the "Push-button system." Wallingford and his "get-rich-quick" methods occupy too large a position in the mind of many a young man at the opening of his professional life, but it is unfortunate that the fictional Wallingford never preached his philosophy from behind the bars of a cage. Had he thus spoken the illusion would have faded, but the author would have pictured with fidelity the usual end of such courses. Wallingford thought he could "arrive" without honest toil. That was his fundamental error. The world has tried that system, and found it little better as a means of solid advancement than the system in vogue at Monte Carlo. Success does not merely "happen." It is achieved by hard work, consistent work, honest work.

What kind of work does not much matter, provided we do it as well as we can. But as a beginning it might be well to center attention on the little things that count in life. When father can forget his "grouch" at the breakfast table, he will be more fit when he reaches the scene of the day's labor. Mother, too, will probably start the day well, and on starting the day in a proper frame of mind the welfare of the home largely depends. Need the parable be extended? The happy, well-governed home is the foundation of civilized society, the nursery of upright, God-fearing boys and girls who after we are gone will make this world a much better place than it is in this year of grace and sorrow, 1921. We need not draw our plans on an heroic scale, or figure achievements that will compel the attention of an indifferent world. More practical is it to begin at home: to set ourselves to be better fathers, mothers, sons and daughters; to deal honestly with ourselves, with one another in justice and charity, and in the spirit of submission and love toward God. That is a fair working-plan for life. It is real work, work that all without exception can do. Best of all, it is life's most profitable work. It will make us happier and more useful in this world, and will win for us a reward that lasts throughout that real life which begins only after our weary eyes have closed forever upon the life that passes.

## Pity the Poor Criminal!

**A**CYNIC once answered the question, "Does capital punishment decrease crime?" by suggesting, "Why not try it and see?" What was thus said of capital punishment may be applied to the other penalties fixed by law. On ascending the bench in New York some months ago, Judge Talley remarked that while much was heard in these days of the rights of the criminal, not a great deal had been said of the right of the community to be protected against the criminal. The Judge concluded by announcing that while the criminal might, as a matter of course, look to see his every right safeguarded, the rights of the community would in every instance receive the first consideration. This plain-spoken utterance was so much of a novelty to the press and to the general public that it was made the subject of wide-spread comment.

But it would be well were Judge Talley's principle more commonly acted upon. The American Bar Association and leaders in the profession of the standing of former President Taft, have more than once pointed out the danger to the public of sob-brothers on the bench and tearful Tommies in the jury. No doubt the increased criminality of our people, noted by Mr. Raymond B. Fosdick, is attributable to a variety of causes, and in particular, to the sad fact that for several generations American children have been growing up with a considerably smaller degree of religious instruction than is customary among the savages of the West Coast. Yet it may be traced in part to the leniency with which crime is treated amongst us. In a statement recently published,

the president of the National Surety Company of New York said that the banks of the country last year lost more than \$1,500,000 through burglaries and hold-up men. In addition to the financial loss, many reputable citizens were either killed or seriously wounded, in defense of the depositors' funds. He concludes:

So long as a criminal class exists in this country, and so long as our penal codes encourage them by giving comparatively trifling punishments, just so long will these hold-ups continue. This business man is probably safe in his prophecy. In most of our States, the code is fairly satisfactory, but the difficulty is to secure the enforcement of its provisions. An experienced district attorney has said that the present attitude of the law is to open every possible avenue of escape to the prisoner by closing to the State every possible avenue of prosecution. If a man can commit murder and be released on parole after a few years to return to his old trade, or if he can rob a bank of hundreds of thousands, conceal his plunder, and return to enjoy it after three years in jail, it is not at all surprising that a large number of individuals, unrestrained by ethical considerations, should look upon crime as a fair means of earning a good living.

The solution of the crime-problem assuredly lies deeper than the imposition of long sentences by our courts. But until we are ready to face the real solution squarely, a larger degree of public safety can be secured by placing all who prey on society safely behind the bars. If this method does not cure the criminal of his little weaknesses, it at least prevents him from gratifying his propensities at the expense of law-abiding citizens.

#### Three Anti-Catholic Champions

**T**HREE popular anti-Catholic champions have recently been checked in mid-career, unhorsed as it were, two by the Federal Government, and one by the State of Massachusetts. Their history is instructive, but needless to say, they find in their downfall, they and their dupes, only another instance of the control of the American courts by the Catholic Church.

To the shame of our electoral system be it stated, the first was until recently the Governor of a Southern State. Up to last week a fugitive from justice, he is under indictment by the Federal Government for peonage, the New South's new slavery, and by his State for the crime of selling pardons. The ex-Governor is a Baptist clergyman, and was long a favorite speaker at those noisome anti-Catholic gatherings known as "for men only." The second champion is a Boston individual, the secretary of a "loyal" league organized to present to this country the case of poor down-trodden Great Britain. Laboring under the delusions that Sinn Fein and the Catholic Church were synonymous terms, he soon distinguished himself in much the same manner as the Baptist ex-Governor. On May 25, this creature was convicted of immorality on eleven different counts.

The third champion was until May 20 the pastor of a Methodist church in New York. A North of Ireland man and a welcomed brother in the Orange lodges, he was mighty in word and work impartially against the Catholic Church and the Sinn Fein. Unfortunately for himself, this worthy applied to the Federal Courts for his citizenship papers, but as his career had attracted the attention of the Federal Government, he received a severe rebuke. His application was denied on the ground that his immoral character unfitted him for citizenship, and the judge ordered that he be declared incapable of applying for his papers at any future time. As the Department of Justice had reported immorality in four different States, the question of his deportation will probably be investigated.

There are some people whose hatred is so bitter that they gladly welcome any moral outcast who will agree to attack the Catholic Church. To such no appeal for justice or common fairness can be made. Their passion has reduced them to a state which differs little, if at all, from insanity. But the three worthies now engaging the attention of the law were received quite generally in non-Catholic circles. When will our separated brethren learn that the man who comes to them with unclean tales against the Catholic Church is *ipso facto* a fraud? The Catholic Church has nothing to conceal. She lives in the eye of the world; concealment would be impossible. She has children in every walk of life, poor and rich, ignorant and learned, and she daily augments their number. Would her children cling to her as to a mother, would men like Dr. Kinsman, the former Protestant Episcopal Bishop of Delaware, seek her and finding her praise her, were she the unclean creature that men like Catts, Solley and Irvine proclaim her? Or would men of the stainless character and profound learning of Cardinal Mercier remain a single instant in her fold were she a thing of evil?

An example familiar to every Catholic and to many non-Catholics may be cited. Why do mothers who know by experience what the Catholic Church really is, gladly bring their little ones to the very door of the confessional, and then with perfect confidence leave them to open their consciences to God's minister? Were the Catholic Church, especially in her work through the confessional, a promoter of evil, the only explanation would be that these Catholic mothers are themselves steeped in evil and wish their children to be exposed to moral ruin. But this reading is contrary to human nature. Here and there individual mothers may wish to make their children as wicked as themselves, but it is inconceivable that hundreds of thousands of mothers, of all ranks and conditions of life, should persistently and for centuries dedicate themselves to an evil so frightful and unnatural. The sole tenable explanation is that given by these Catholic mothers themselves. As long as the child goes to confession and receives Holy Communion, it is in the special keeping of God.

If these obvious reflections make no impression, one piece of advice may be offered those of our separated brethren about to extend the hand of fellowship to the professional anti-Catholic lecturer: before you take him into your house and introduce him to your family, make sure he has no police record, and is free from practises which may bring him afoul of the law. Otherwise the consequences to you and to your family may be unpleasant in the extreme.

#### Is Prohibition Coming Back?

**C**ONGRESS is having its own deep troubles with the Volstead law, and the city of New York finds these troubles multiplied in its attempt to enforce the Mullan-Gage enactment. Congress appropriated nearly \$7,000,000 for enforcement during the last fiscal year. The enforcement was not what might reasonably have been expected, and the appropriation was exceeded. But unsatisfactory as are national conditions, the state of affairs in the city of New York is even worse.

For the juries will not convict. They are sworn to convict, if they believe that a violation of the law has been established, but they do not appear to consider that they break their oath when they refuse to fine or jail a man who carries a flask of whiskey into a restaurant. With them the sanctity of an oath tends to fall into disrepute. Since the beginning of April, about 4,000 men and women have been arrested under the State law. The Grand Jury has passed upon 1,079 of these cases, returning 466 indictments. Out of the 466 indictments, six convictions have been secured, but not a man con-

victed is today serving his time in jail, or has paid a fine. And if he has a skilful lawyer, he lives in no apprehension of the future.

This is an appalling situation. If arrests continue at even half the present rate, it will be practically impossible, unless the county doubles the district attorney's staff, even to present them to the Grand Jury. But if the Grand Jury will not indict, or if after indictment the jury will not convict, what is the use of presenting a case? Further, if after the rare convictions, a new trial can be secured, the chances are a hundred to one that the law-breaker will in the end go scot free. A "cold case," as even most laymen know, is usually a dead case, and it is only a waste of time to try it. The simple truth seems to be that the people of the city of New York have decided to nullify the Mullan-Gage law. They evidence their intention first, by refusing to indict, and next, when an indictment somehow slips over, by declining to convict. In other terms, the people of New York are in rebellion against the State.

This review fought Prohibition by law established to the last ditch, and it will favor every constitutional and legal means to repeal both the Volstead act and the Eighteenth Amendment. But it holds fast to the position that as long as the Eighteenth Amendment is part of the Constitution, the Volstead and the Mullan-Gage laws must be enforced. If the citizens of New York wish to show their disapprobation of Prohibition, they will insist upon inexorable enforcement. Their present determination leads only to wholesale contempt of the very principle of authority.

## Literature

### THE CULTIVATION OF OBSCURITY

"**W**HAT astonishes me most," remarked a thoughtful observer of American traits, "is not the large number of unimportant people who manage to get their names or pictures in the paper, but the far larger number of worthy and interesting men and women who succeed in keeping theirs out." The reflection seems a very just one. For the constant necessity under which our editors lie of furnishing their voluminous Sunday supplements with enough reading matter and pictures to balance to some extent the quantity of advertisements the papers of today contain, must keep newspaper staffs incessantly in quest of abundant "copy." So persistently do the papers cater to their readers' hunger for publicity that the men and women who are high-minded enough to despise Sunday-supplement notoriety must really be much more numerous than at first blush would be believed. But these noble lovers of obscurity should be greatly increased in number and influence, if the insidious disease of "first-page-itis," the ravages of which in this fair land are so alarming, is to be effectively combated. If our "best people" were suddenly seized with a strong aversion to publicity of all kinds, it is highly probable that a striking improvement would gradually take place in our manners and morals. It is plain that the stage, for example, would be cleaner, if playwrights and managers did not rely so much on the shock-method to stimulate the interest of theater-goers; our papers, magazines and novels would be fitter to read if editors, authors and publishers were better fortified against the malignant germ of

sensationalism. Woman's dress would be more modest, if she would but keep from perversion her feminine love of admiration; and our social life would be freed to a large extent from its ostentatious vulgarity and pretense if youths and maidens were only more content to be unnoticed and inconspicuous.

That a radical and far-reaching reform would be effected in the character of modern Americans if they could only be induced to assume toward publicity and notoriety the mental attitude described above will of course be clear to all. Therefore it is suggested that for the furthering of so worthy an object a nation-wide society be formed, of which the members solemnly pledge themselves to live quiet lives, to avoid doing anything calculated to attract the attention of their ancestors, their contemporaries or of posterity, and to refrain altogether from publishing, painting, playing, traveling, growing rich, conversing brilliantly, becoming very proficient in games or sports, or in being conspicuously beautiful. They faithfully promise, in short, to eschew and shun praise, honor and distinction of all kinds.

In order to achieve, moreover, without fail their lofty object, the members of the Society for the Cultivation of Obscurity, or the S. C. O., as the organization is called for short, irrevocably bind themselves to take as a practical motto for their daily life, a Kempis's *Ama Nesciri*, "Love to be Unknown," they choose as their eloquent emblem the modest violet or the shell-shut turtle and they highly resolve, as long they live, to devote all their energies to the attainment of perfect obscurity. Each

evening, accordingly, all faithful members of the S. C. O. will carefully review the day and rigidly exact from the conscience a record of their failures to avoid publicity and renown by asking themselves how faithfully they have observed such fundamental rules of the S. C. O. as these:

1. The use of the words *I, me, my and mine* must be brought down to the irreducible minimum.
2. Photographers and moving-picture cameras are to be mercilessly boycotted.
3. Under no circumstances must interviews be granted reporters.
4. Reputed best-sellers shall not be purchased or read till they have been published at least ten years.
5. Only that correspondence which is absolutely necessary can be permitted and it must be carried on as far as possible by means of postal cards.
6. The use of the telephone for merely social purposes is positively forbidden.
7. Nothing must be worn, done or said which is designed or calculated to call the attention of the onlooker, the passerby, or the hearer to the wearer's, doer's or speaker's person rather than to her or his personality.

Therefore, it follows, that the only eminence that the consistent promoter of this new organization's objects can ambition is to be its least-known and most inconspicuous member. Though so sublime an aim may seem indeed at first glance a downright contradiction in terms, it will be found on consideration to be in reality a marvelous paradox which when reduced to daily practise will yield a rich harvest of virtues. Suppose, for example, that the distinguished ancestry of a zealous S. C. O. member has made her an object of envy. How shall she achieve salutary obscurity? Why, nothing could be simpler. Let the lady in question but bear in mind that the "grand old gardener and his wife smile at the claims of long descent," seriously reflect that after all she herself had nothing whatever to do with the choice of her renowned ancestors, and that most probably there was also many a graceless rogue among them for whose notorious misdeeds she can now make amends by her passionate love for obscurity. Let the widely admired beauty likewise remember that all her charms are only a fleeting inheritance from her forebears. Her classic nose, for example, she perhaps received from a grandfather, her brilliant complexion from her mother, and her bright eyes from a great-grandam. Finally let the scintillating wits and clever authors of our day keep themselves becomingly humble with the reflection that all their merry jests have been broken a thousand times before, for every quip and quirk we now hear can be reduced to one of the six formulas found in the pyramids, and that every successful writer is either a conscious or an unconscious plagiarist.

All the preceding doctrine is confirmed by the high example of Father Felician, a twelfth-century monk whose passion for obscurity is recorded in the chronicles of the Cistercian Order. So renowned had he become for austerity of life, we read, that the abbots of thirty fervent monasteries each vied, and even wrangled, with one another to have Father Felician a member of his community. Throngs of zealous Faithful, hungry for edification, would frequent the minsters where he mellifluously chanted the Divine Office, with his brethren, day and night. So often would devout ladies secretly snip pieces from the holy monk's habit as he passed by, and so busy, in consequence, was the community tailor kept repairing these ravages, that the perfection of Felician's humility and poverty was seriously imperiled. Realizing suddenly the danger he was in, the holy man fell forthwith to prayer and ceased not his nightly tears and groans and penances till he had gained from Heaven the light he sought.

Acting promptly on the inspiration that at last came to him, Father Felician determined to avoid carefully thereafter the practise of conspicuous piety and to devote himself instead wholly to the attainment of perfect obscurity. But the task our fervent Cistercian set himself proved to be a very difficult one. For the more eagerly he strove to be unnoticed, unregarded and un-

known, the more his religious brethren were impressed by his holy thirst for obscurity, and the larger and more enthusiastic grew the crowds of Faithful who sought to be made better by beholding his untiring quest for that fragrant virtue. Needless to say all this attention distressed Father Felician exceedingly. Time and again would he throw himself weeping at his Abbot's feet and get leave to pass to a smaller and less well-known house of the Order than that in which he then dwelt. But Felician would be in his new home, as a rule, hardly a week before he again became conspicuous among his brethren for his love of obscurity and large throngs of pilgrims would come seeking him from the neighborhood of the monasteries he had already made famous by his unquenchable passion for shunning observation.

After a seventy-years quest of perfect obscurity, Father Felician, the veracious chronicler records, died at last a disappointed man, for he never gained the goal of his life's ambition. Not even in the tomb did he find the boon he craved, for the annalist of the Cistercian Order's illustrious men has filled three large volumes with the story of Felician's fruitless attempts to be obscure, and curious travelers are still shown his conspicuously nameless grave. Be it said, however, in conclusion for the encouragement of the men and women whose names and faces appear so often nowadays in the Sunday supplements, that if they would only display but one iota of Father Felician's unap-pesable hunger for obscurity they are far more likely than was that ill-starred Cistercian to attain the object of their ambition.

WALTER DWIGHT, S. J.

#### YOSEMITE

O'er the Sierran altar paled with snow  
Christ lifts for Host His full-orbed moon,  
And beneath the heavenly apse of June.  
The planet-tapers burn a-row.  
  
His censer-chains are the waterfalls,  
Swung by the hand of Gabriel;  
And Merced is the sacring bell,  
As abyss unto abyss calls.  
  
The Mass is chanted by Cecily;  
Maid Mary stands on the misty sod,  
Holding her riven heart to God,  
Bending for us the Trinity.

AUSTIN O'MALLEY.

#### REVIEWS

**John Patrick, Third Marquess of Bute, K.T. (1847-1900). A Memoir.** By the Right Rev. SIR DAVID HUNTER BLAIR, Bt., O. S. B. With Portraits and Illustrations. London: John Murray, Albermarle St. W. 18s.

To the average Catholic reader the Marquess of Bute's name recalls today his well-known English translation of the Breviary but little else. A perusal of this readable memoir, however, will yield a wealth of interesting recollections by his friend, Abbot Hunter Blair, and a record of Lord Bute's other claims to distinction. An only child, one of the most important nobles in England and the heir to vast estates in Scotland and Wales, he lost his parents early in life and while his guardians wrangled over him, young Bute prepared at Harrow for Oxford. At the age of fourteen he caused one of his masters great concern by manifesting "a liking for the Romish priesthood and ceremonial," but the hope was cherished that the boy would eventually be brought "to sounder views." His Lordship's Roman fever, however, grew steadily worse. By 1867 he had reached the conviction that "in the Roman Church alone could his mind, his heart, and his imagination find rest and satisfaction" and decided that by remaining any longer a Protestant he would be making himself "an accomplice after the fact in a great national crime and the most indefensible act of history." Like Father Joseph Stevenson, the Jesuit writer, Lord Bute seems to have

been led into the Church chiefly by his study of history, "no external influence of any kind" shaping his decision. When the young Marquess's relatives heard of his intention their consternation was indescribable. After setting Dr. Liddon on him, but without effect, they made the youth promise at least to defer his Baptism until he attained his majority and he reluctantly consented. Lord Bute was received into the Church December 8, 1868, by Mgr. Capel, and had forthwith so little of the "convert" about him that till the end of his days he was "considered like the slowest type of old English Catholicism."

In 1879 Lord Bute brought out at his own expense his famous "Roman Breviary" in English, on which he had worked for nine years, polishing and repolishing the translation and revising the proofs with meticulous care. In later years he directed a ponderous periodical called the *Scottish Review*, now no more, busied himself with the administration of his large estates, became Lord Mayor of Cardiff and Lord Rector of St. Andrews University, and amused himself with astrology and "psychic research." After his death in 1900 his widow and children took his heart to Jerusalem where it was interred as he had directed, on the Mount of Olives.

W. D.

**The World at the Cross Roads.** By BORIS BRASOL. Boston: Small, Maynard & Co. \$2.50.

A general survey of world conditions leads the author of this book to declare that our present civilization is threatened. Russia is in ruins, betrayed by international traitors. With the collapse of Russia began the tottering of three empires. Without solving the German problem the "political pygmies" at the Paris Peace Conference have, in his opinion merely evoked from the social inferno the forces of anarchy. The Entente merely became an artificial combination of all those factors that adopted the Wilsonian internationalism. It has proved their own undoing, as America alone of all the associated powers remains in anything like a settled state. And this because she repudiated Wilsonism. The destruction of four empires, Mr. Brasol thinks, is merely the prelude to the destruction of the British Empire. Ireland is no longer ruled by the British Crown, England has lost Egypt, while she proved unable to win Palestine. India is in revolt. Nor is the very heart of the English nation unaffected. "England's national dignity and honor are being exchanged for Soviet gold and stolen gems. A handful of Semitic agitators from Moscow have already succeeded in imposing their will upon the British people." It proves that Mr. Lloyd George is eager to accept the position of "Trotzky's office boy."

International Bolshevism is responsible, observes the author, for the present chaotic state of world affairs and international finance and labor have both in turn given the hand of fellowship to Bolshevism. America is the one bright spot and yet here too there are clouds. The enemy of order is in our midst preaching class-hatred. He must be answered by the cooperation between classes. Economic destruction is his cry. It must be met by economic construction. Religious faith is attacked. Consolidation of religious faith must be preached and atheism must be put down. The plague of internationalism is to be met by supporting our national ideal and tradition. The enemy is trying to break up the family because it is the nucleus of the present social order. "There is probably no task more urgent today than the protection of the family and its stabilization."

There is no doubt of the accuracy of the picture of a shattered world that is found in this book. It is well documented and well written. But what of the remedy? The author has nothing to offer but weak generalities. "Sublime honesty, refined intelligence, wealth and organization must be brought together for arresting the spread of international Bolshevism and world revolution." Though its constructive side is weak, the book is well worth reading.

G. C. T.

**Poems.** By WILFRED OWEN. With an Introduction by SIEGFRIED SASSOON. New York: B. W. Huebsch, Inc.

The author of this slender book which he explains in the unfinished preface, "is not concerned with Poetry. The subject of it is War and the Pity of War," was a young British officer who was killed. Like Mr. Sassoon, who writes a very sympathetic introduction, Mr. Owen likes to make the stark realism of his verses a brave fighting man's protest against the cruelty, waste and uselessness of modern warfare. The bitter irony of the lines called "Dulce et Decorum Est" in which the horrors of trench-fighting are ruthlessly described, is typical of the book. In the opening poem, "Strange Meeting," so rich in the musical effects of assonance and dissonance which the author was very skilful at achieving, he makes a slain soldier speak, saying:

Whatever hope is yours,  
Was mine also; I went hunting wild,  
After the wildest beauty of the world,  
Which lies not calm in eyes, or braided hair,  
But mocks the steady running of the hour,  
And if it grieves, grieves sicklier than here,  
For by my glee might many men have laughed  
And of my weeping something has been left  
Which must die now. I mean the truth untold,  
The pity of war, the pity war distilled.

"Arms and the Boy" is a remarkable poem and there is a poignant beauty in "Greater Love" that will probably keep for it a place in future anthologies. Though most of the author's poems are not in rhyme, the following sonnet entitled "Anthem for Doomed Youth" proves that even for him the old ways were the best:

What passing-bells for these who die as cattle?  
Only the monstrous anger of the guns,  
Only the stuttering rifles' rapid rattle,  
Can patter out their hasty orisons.  
No mockeries for them; no prayers nor bells,  
Nor any voice of mourning save the choirs—  
The shrill, demented choirs of wailing shells;  
And bugles calling for them from sad shires.

What candles may be held to speed them all?  
Not in the hands of boys, but in their eyes  
Shall shine the holy glimmers of good-bys.  
The pallor of girls' brows shall be their pall;  
Their flowers the tenderness of patient minds,  
And each slow dusk a drawing-down of blinds.

W. D.

**The New England Group and Others. Shelburne Essays. Eleventh Series.** By PAUL ELMER MORE. Boston: Houghton Mifflin Co. \$2.00.

In these topsy-turvy days when so many "literary critics" are praising without stint authors who will be forgotten tomorrow and books which will do their readers nothing but harm, it is very refreshing to open a new volume of Mr. More's "Shelburne Essays." For he is a veteran editor and reviewer who, like Dr. Stuart P. Sherman, keeps to the "old paths" of criticism by objective canons, and in judging an author's work, does not ignore the existence of Almighty God, the sanctions of the moral law, and the fact that the world of today has inherited two thousand years of Christian civilization. "The Spirit and Poetry of Early New England," "Jonathan Edwards," "Emerson," "Charles Eliot Norton" and "Henry Adams," the first five papers in the volume, are discerning studies of those men and their times. Mr. More calls attention to the fact that it was difficulties about "the Lord's Supper" that cost both Edwards and Emerson their pulpits. Even in Protestant New England, Our Divine Lord's Eucharistic promise proved a "hard saying." The spectacle of Norton, an out-and-out agnostic, translating the highly spiritual Dante, seems to the author as curious a divagation of the New England mind as is Henry Adams' "devotion" to Our Lady of Chartres. Regarding the follies of the "consecrated cranks" who started the communistic experiment at Concord, Mr. More quotes approvingly Father

Hecker's memoranda: "Somebody once described 'Fruitlands' as a place where Mr. Alcott looked benign and talked philosophy, while Mrs. Alcott and the children did all the work."

"Samuel Butler of Erewhon" is a just evaluation of that eccentric author's character and works, the essay on "Viscount Morley" brings out the merits and shortcomings of his "Recollections," and Mr. More's concluding paper on "Oxford Women and God" first puts Mrs. Humphrey Ward just where she belongs, then offers some delightful pages on the difference between Newman's Oxford and Jowett's and makes a strong defense of the classics. In Mr. More's opinion, Emerson's two quatrains beginning "So nigh is grandeur" and "Though love repine" are "exceptional in literature" and display the "cleanliness and radiance of the couplets of the Greek Simonides," and he considers the following poem called "Days" a beautiful "work of exquisite finish and haunting charm":

Daughters of Time, the hypocritic Days,  
Muffled and dumb like barefoot dervishes  
And marching single in an endless file  
Bring diadems and fagots in their hands.  
To each they offer gifts after his will,  
Bread, kingdoms, stars, and sky that holds them all.  
I, in my pleached garden, watched the pomp,  
Forgot my morning wishes, hastily  
Took a few herbs and apples, and the Day  
Turned and departed silent. I, too late,  
Under her solemn fillet saw the scorn.

W. D.

#### BOOKS AND AUTHORS

**Mission Pictures.**—All the friends of our Catholic Indians will enjoy looking at the numerous photographs in a booklet called "The Blackrobe in the Land of the Wigwam" (St. Francis Mission, So. Dakota), which shows pictorially what the Jesuit Fathers and the Franciscan Sisters are doing for the Sioux Indians of Rosebud Reservation. A portrait of Bishop Marty follows a short account of the Mission's history and we meet Mgr. Ketcham, whom the Indians call "Watching Eagle," the present staff of Jesuits and nuns and we see the Mission buildings. Then follow two dozen large pages of photographs representing big and little Indians engaged in all kinds of amusements and occupations. The booklet is an eloquent appeal for a most deserving apostolate.—A book of devotional reading for the month of June is entitled "The Love of the Sacred Heart, Illustrated by St. Margaret Mary Alacoque and the Blessed John Eudes" (Benziger, \$1.75), containing passages from their writings and giving anecdotes from their careers which bear upon the devotion to the Sacred Heart and the cultivation of the interior life.

**How to Play Tennis.**—Mr. W. T. Tilden's "The Art of Lawn Tennis" (Doran, \$2.00) will be indispensable to the "compleat" tennis-player. True, Maurice McLaughlin and Mrs. Mallory (Miss Bjorstedt) had already given us excellent advice on the liberal art of tennis, but the ambitious and docile student is always eager to receive fresh instruction, especially when it comes from an acknowledged master. And indeed Mr. Tilden shows himself a good teacher. He adapts himself to his audience, and addresses now the beginner, now the more advanced, and again those who might be fairly considered to rank among the expert. You may have thought there was little if any difference in strokes, but after you have read about the drive, the volley, low and high, the half-volley, the overhead smash, the chop, the lob, the stroke lob, you will be amazed at your previous ignorance of the possibilities in this popular game. If you are philosophically inclined, you will be thrilled—there is no other word to describe the feeling—by the chapter on tennis psychology. Before you finish the book the temptation will be strong to grasp your racquet, and facing an imaginary opponent simply sweep him off his feet by the ease and skill with which you return the shots he fondly thought were yards beyond your reach; and the credit of it all will be due to Mr. Tilden's delightful instruc-

tions.—Housekeepers will find useful A. Louise Andrea's book on "Dehydrating Foods, Fruits, Vegetables, Fish and Meats, the New, Easy, Economical and Superior Method of Preserving All Kinds of Food Materials, With a Complete Line of Good Recipes for Everyday Use" (Cornhill Co., Boston. \$1.75), to give its entire title.

**For Pastors and Superiors.**—Father Garesché's "Social Organization in Parishes" (Benziger, \$2.75) contains in its 340 pages such a wealth of suggestions about how to start, develop and maintain parish societies and sodalities of all kinds that every priest, superior and sodality director in the land should find the volume of great assistance. In chapters entitled "Organizing the Parish," "Sodalities for Special Classes or Persons," "Sections for Sodality Welfare," "Sections for Personal Holiness," "Sections for Help of the Neighbor," "The Director," etc., the author seems to have met every problem and solved every practical difficulty that can confront the parish priest, the mother superior or the sodality director who is engaged in organizing religious activities. Numerous sub-heads and a good index make the volume's varied riches easily reached.—Priests should find helpful in the preparation of their Sunday sermon the Abbé J. Pailler's "Instructions d'un Quart d'Heure" (Tequi, Paris, 7 fr. 50). The sermons are about four pages in length, and there is one, and sometimes two, for all the Sundays and chief feasts of the year.

**An Anglican Bishop.**—For thirty-nine years Bishop Lefroy wrote to England from Calcutta almost every week, and his selected letters are used by H. H. Montgomery, D.D., D.C.L., in a very interesting biography called "The Life and Letters of George Alfred Lefroy" (Longmans, \$5.00). The bishop descended from a British officer, who settled in Ireland. His father was Dean of Dromore, and had a fine home and good revenues, so he brought up a large family. His son George was educated at Cambridge; and, in 1879, went to India, to begin his missionary career at Delhi. He became successively Bishop of Lahore and Calcutta; and spent a long life in the mission field. His letters reveal the soul of a sincere believer, and zealous laborer. Not believing in the Catholic Church, as the sole and indefectible depository of faith, Bishop Lefroy quite naturally takes an attitude toward Mohammedanism which Catholics reject. He denies that it is a religion, which ministers to pride, lust, and to cruelty; and acknowledges that, by the religion of Mohammed, God has brought the Moslem a long way on the road to Him. Islam, it seems, is one way to God; but Christianity is the better way. As that was the viewpoint of Bishop Lefroy, he was highly appreciated, of course, by the Mohammedans of India.

**A Bane and Its Antidote.**—Emily A. Tribe is a foolish English-woman who has gone to the trouble and expense of translating into rhymed stanzas, "A Selection from the Poems of Giosuè Carducci" (Longmans, \$5.00), a fanatical Italian anti-clerical who is best known for his tender devotion to Satan. The "hymn" in which he actually sings the devil's praises is the *pièce de résistance* of the book.—Florence Herrick Gardiner has recently made a representative selection of "Limericks" (Lippincott), not all of which, however, are decorous. Among the little book's seventy-five stanzas, some of which are illustrated by the compiler, are these:

There was a young man so benighted,  
He never knew when he was slighted;  
He would go to a party,  
And eat just as hearty,  
As if he'd been really invited.

There was an old man of St. Bees,  
Who was stung in the arm by a wasp;  
When they asked, "Does it hurt?"  
He replied, "No, it doesn't,  
But I thought all the time 'twas a hornet!"

## EDUCATION

## Why Freshmen Are Ignorant.

**W**HEREVER educators meet, the conversational topic soon narrows down to the plaint, "Students are less and less trained when they come to college. Are we going back? Or are students of this generation growing more stupid?" To a biologist like myself the latter supposition is silly, for I know well that by heredity no human generation can be either more or less stupid than any preceding or following generation. Since the cause of retrogression, therefore, cannot be inherent, it must be environmental; in this case the training afforded by primary and secondary schools. For so much is true: students who now come to the colleges and universities are less trained in the fundamentals of English, mathematics, and history than former generations of students.

Even in my own school days, now twenty-five years past, the environmental changes were noticeable. Eighth-grade subjects were English grammar, spelling, reading, and writing; geography; United States history, civil government; arithmetic, singing; with catechism and Bible history added, the school being Catholic. Those were the days when educators began to attack the three "R's", and proposed to substitute, indeed, did substitute, vocational training, nature study, and other subjects. My later college days, in a school which still adhered to "cultural methods", were taken up with the old-fashioned "classical" curriculum of ancient and modern languages, history, mathematics, and the sciences.

## THE CRAMMING SYSTEM

**I**T IS of interest to compare the present day studies with my own experiences. To the former eighth-grade subjects have been added manual training, nature study, physiology, and other topics. At best, there is a total of at least ten subjects which the teacher must wrestle with, and which the child is expected to assimilate. Since the total of grade hours per week is slightly over twenty-five and since "home work" does not exist in many schools, the problem faced by the teacher is tremendous. Forty pupils and an average of two and a half hours per week for each subject! Whether the children are able to understand and absorb these subjects is of no importance. Teacher and pupils are expected to manage, and somehow they appear to do so. At least when the end of the term comes, the pupils are "promoted" to the next grade. Since the efficiency of the teacher is graded on the number of pupils passed, not on the number held back, each teacher naturally tries to be as efficient as possible. In this fashion, pupils are passed from one grade into the next, until the high-school teachers find that they have grade-school subjects foisted upon them. In turn the high schools pass deficient students on to the colleges. Thus, once more we have an excellent illustration of the American game of "passing the buck."

The proofs of deficiency are only too plentiful. A professor of chemistry tells me that his students cannot figure out simple chemical equations, or even decimals, and that he must spend half the semester in teaching them how to do this. A professor of mathematics complains that students do not understand algebra, or the relations of fractions to decimals, or the conversion of one into the other. A professor of English offers the remark that "Our freshman English is really high-school English mixed with grade-school English." He must spend his time teaching spelling and grammar, simply because he cannot proceed unless students have some idea of the elementary mechanics of their language. "Students," he says, "neither spell nor punctuate correctly. Their vocabulary reveals a barrenness which is inconceivable. Historical, literary, and allegorical allusions have no meaning for them, since they do not cultivate the reading habit. Their knowledge of the English classics or even of contemporary literature is minimal. Nor can they be interested even in the reading of magazines."

## SOME INNOVATIONS

**I**CAN agree with him, for I find that in my various lectures I must use only monosyllabic words, or spell out polysyllables and define them. Words which I assume to be common property are met with blank expressions on the part of the class; and since I believe in making my subject comprehensible to the students I smile apologetically and proceed to explain. Nor is this complaint of student ignorance a one-sided one confined to teachers of the humanities and sciences. On the contrary, this complaint is practically unanimous; and, please note, this unanimity includes the teachers of vocational subjects as well.

There is another curious change. Innovation may be the better term. Not so long ago I listened to a fellow-instructor who expatiated on the universities of the Middle Ages. "Their curricula," he said, "were little better than those of our modern high schools or prep schools, and embrace practically the same subjects." That may be true. On the other hand, a large number of courses of the vocational type have been introduced into our universities which make a comparison with medieval universities altogether odious and very unflattering to modern institutions. Convent schools which for years gave courses in home arts and home economics, *i.e.*, in cooking, sewing, decorating and music, did not believe that they were teaching college subjects and therefore were entitled to bestow college degrees for such work. It remained for the universities to do that. The adoption of vocational training has forced the elimination of many of the requirements formerly considered necessary to a college training. Latin, history, modern languages, all of these have gone by the board.

## NEW CREDITS AND OLD ACTIVITIES

**T**HIS elimination has had a further result. Since students find that they can receive college credit for work which is purely mechanical in nature, and which entails relatively slight mental attention, they now demand credit for all types of activity even remotely connected with college life. When the music director must offer college credit in order to get a glee club together, when students must receive credit for work in the college orchestra or band, or credit for athletics, forensics, esthetic dancing, and what not, regardless of the professional course they are taking,—can this be called an adherence to standards? Emphatically, no!

I was no wizard at college and took the line of least resistance one naturally expects from students. With a minimum of effort I fooled my professors sufficiently to receive good grades in all required subjects. On the other hand, I did not expect extra credits for extra-curricular activities. But these days I feel sorry for myself. For a great many outside activities in my college days, such as instrumental music, choral singing, orchestra, library work, debating, "lit" society, athletics, for all of these, I might have received college credit. When I think of the many hours spent during five years in hard practise at piano and organ, totaling between fifteen and twenty hours a week (that I enjoyed the practise is immaterial) and never a college credit toward graduation, I am moved to sarcasm, it being too late for self-pity.

Typewriting, which I acquired by the hunt-and-peck system in order to transcribe my lecture notes, and later worked into a passable "touch" system, is now a college subject affording easy credits. Why spend the time at home attaining a monodigital dexterity when you can spend the hours in a "laboratory" learning "touch and technic" under a competent teacher? It makes little difference what your college course is, whether you are "Ag", engineer, medic, or "home ec". Typewriting is something everyone can learn. Besides, it can be fitted into the worst schedule. And, furthermore, you can get college credit for it! The fact is, students no longer come to college to get an education, but to get credits toward some degree. And he is a really stupid student who cannot manage some easy credits in horticultural typewriting, the appreciation of polyphonetic billbugs, the bionomics of ice-cream, or whatever the subjects be named.

## INVOLVING EVOLUTION

**Y**EET I sympathize with the students. It is not their fault at all, for they take things as they come. It is the fault of those who trained them. Thus the whole condition comes back to the educators themselves. Do the latter acknowledge it? Indeed, hundreds, thousands of them do. But when we talk of reform, we strike a strange quirk. Reform, yes. But reform by returning to former methods? Impossible. You see, our educators have become inoculated with the evolutionary bug. This present muddle is only a stage in our evolutionary progress. And evolution, you know, cannot retrace its steps. We must go forward, says the orthodox evolutionist. We must find some way which will eliminate the multiplicity of grade subjects and instead provide a few standardized subjects that a teacher can handle easily and efficiently. This will mean progress.

Just what sort of criteria are to be exercised in the choice of standardized subjects is not clear. It is agreed that the grades are swamped. Yet the dispute rages furiously, since the protagonist of each phase of learning, from historian, psychologist, and physiologist, down to agronomist, economist, and Esperantist, wish one and all to see their specialty embodied in the standardized essentials.

## SOME FUNDAMENTALS

**N**OW, I have always held, like generations before me, that the ability to speak, read and write one's language properly constituted a prime essential of education; that arithmetic with its training in concentration and logical thought, constituted a second essential; and that the moral development of the child constituted a third and probably most important essential. All men are not equally endowed, but in a democracy all should have a fairly equal chance. Given the three essentials as an initial equipment, a child may set out with chances equal to others to realize a few of the multiplex potentialities each individual possesses. These three essentials are facts, and an "equal chance" is another fact. And one cannot get away from facts. But to make facts fit their theories as our evolutionist educators strive to do is unfair to both teacher and child.

We have the results of experimentation now. The enforced neglect of fundamentals in the grade schools has forced a lowering of standards in the colleges. Each year brings forth a new crop of college freshmen who tax the teachers' ingenuity and patience. Both quality and quantity of work have decreased, in some courses so much so, that instructors frankly admit that the work is no longer of college caliber. It is foreseeable that as time goes on these conditions will become accentuated and eventually force us to a level uncomfortably lower than that of foreign colleges and universities.

R. DE ST. DENIS, PH.D.

## SOCIOLOGY

## Can the Law Remedy Divorce?

**I**T is a hopeful sign that our non-Catholic brethren are beginning to be troubled by the prevalence of divorce. Too long has the ruling of Luther "marriage is a worldly extrinsic thing" shaped their ideals and ruled their practise. The better class of sincerely religious non-Catholics are, I believe, daily finding themselves more out of sympathy with the Lutheran dictum, although I fear that probably a majority of their clergy are quite content to be ruled by the civil power in all matters affecting marriage and divorce. Not yet have they accustomed themselves to think of marriage as an indissoluble contract, still less as a sacramental union instituted by the Saviour of the world. As long as they continue in their ideals, we may be sure that a practise still lower will be the rule. At best, men fall below their ideals, but when passion urges or worldly interests are at stake, ideals recede to the background. Happily, however, some Protestant clergymen

today are better than their principles. Yet realizing that their stricter practise is merely a private concern, with no real sanction from their ecclesiastical superiors, they are anxious to have it supported by the law of the State.

Thus in several recent Protestant assemblies, the evil of divorce was freely discussed. It was of course condemned, but, so far as I can learn, the legislation of no Protestant church is stricter than before the discussion. In nearly every instance the responsibility was shifted, as it seems to me, by making an appeal to the State for new laws. I cannot help feeling that what is needed is not new laws but a new conscience led by these protesting churchmen.

## A "MARRYING PARSON."

**A**T the General Assembly of the Presbyterian Church on May 23, the fate of the Rev. John H. McElmoyle, the "marrying parson" of Elkton, Maryland, was decided. This gentleman seems to be somewhat of a rock of offense to his elders who at various times have petitioned for his removal. According to the evidence, this energetic pastor married in one year 1,445 couples, many of whom were not of age, at the average rate of \$4.00 a ceremony. This evidence, submitted in printed form, shocked the Assembly. After condemning the use of tobacco and the coming Dempsey-Carpentier fight, which may not be much of a battle after all, the Assembly resolved that "We view with increasing alarm the growing evil of divorce." The resolution embodies some excellent recommendations, but if Presbyterian clergymen, or any considerable percentage of them, have hitherto been notably remiss in the premises, one may well wonder why the divorce-rate is so small. Thus the clergy "when called upon to perform the marriage ceremony" must "ascertain the facts about the parties and . . . refuse to join in marriage persons not entitled to Christian marriage." What punishment will be inflicted upon clergymen who do not take this wholly elementary precaution is not stated. The resolution then affirms the advisability of securing legislation in all the States "making a marriage license invalid until five days have elapsed from the date of the issuance" and calls for a Federal Amendment to give "Congress power to enact uniform marriage and divorce laws." As Congress might choose between the South Carolina legislation or the so-called legislation prevailing in Nevada, or, as is probable, would adopt compromise regulations, the value of the proposed Amendment is not clear. The Committee on Resolutions is to be congratulated, however, for its recognition of the fact that without an amendment to the Constitution Congress can take no action.

## THE NEW YORK DIVORCE LAW

**W**HETHER, if enacted, the laws recommended by the Assembly would greatly change conditions is open to serious doubt. The breakdown of legal requirements is illustrated by conditions existing in the State of New York. On paper, the New York law is fairly satisfactory, except, of course, to the Catholic mind. New York grants divorce for one cause only, the so-called "Scriptural cause." Remarriage is forbidden for one year. The cause for which the divorce is granted has been constituted a crime punishable by penitentiary sentence. What of the results?

In the first place, the law has not checked the spread of divorce. On this ground it may be judged a failure, except by those who hold to the view, not provable in the nature of the case, that without the law divorces would have been even more numerous. Thousands of divorces have been granted under the existing legislation; the number increases annually, and it increases much faster than the population. In other words, divorce is more common than ever. Next, as I am informed by a leader of the New York bar now on the bench, not a single man or woman, the guilty party in the divorce action, has been sent to the penitentiary, or even so much as indicted, for the felony juridically established when the divorce was granted.

Worse, this leniency has originated, and supports, some revolting conditions. There are detective agencies, "confidential lawyers" and other groups of semi-degenerates who for a stated price will "stage" all the evidence needed for a divorce. A wife, who though erring and forgetful of her duty, is not criminal, can be "framed" by a husband tired of old bonds, and the man can be similarly caught. Against the mass of corruption issuing from these facts the courts are almost powerless, although from time to time when the "evidence" breaks down, an outraged judge will throw the case out of court. Within the last few years more than one judge has stated that all the preparations for remarriage, even to the financial settlements, had been completed before the petition for divorce had even been filed. Thus graft, slander, collusion, professional perjury, commercialized immorality, and the lowest vice flourish on the ruins of what was intended to be an advance against domestic corruption. I see no escape from the conclusion that as long as men and women continue to want divorce, divorce will continue to increase.

#### THE FAILURE OF SOCIAL CENSURE

**T**HEREFORE I confess to no great faith in legal remedies. The rich man can always get his divorce, even if he has to buy a legislature. If divorce is made possible for all save the poor, not much of an improvement in public morality and good order is effected. The rich man enters upon a career of legalized polygamy. In nine cases out of ten, his brother in the slums takes up a course of polygamy that is not legalized. The tenth may encompass his wishes in another manner, or remain "united" in wedlock, not because he wishes that union but simply because he cannot escape from it. From the ethical and social viewpoint, that is a doubtful gain.

The fundamental difficulty makes the student shudder. It is the simple fact that a large number, perhaps a majority, of our people regard divorce for any cause as justifiable. Divorce is fully as normal as marriage, almost its coordinate. It is a private contract, a matter affecting the two parties alone; morality does not enter into serious consideration. A friend writes me he can well remember how some thirty-five years ago in a small Southern Protestant community his elders spoke with bated breath of a certain young woman; he, a boy of ten, was forbidden to go near her. He can recall that she was living in seclusion; he did not know for many years that she was ostracized because she had secured a divorce, although she had made no attempt to remarry. Remarriage, in fact, would have been an impossibility. She could hardly have been more of an outcast had she been guilty of promiscuity.

There was a strong social censure of divorce two generations ago, even among men and women who were worlds away from the teachings of the Catholic Church. That censure has almost disappeared. Can it be revived by statute law among a people who for the most part regard the dissolution of the marriage bond and the assumption of a new companion as neither more, nor less, serious, than the dissolution of partnership between two laundrymen or a pair of grocers? As far as I can see the answer must be negative. A law if it strikes at an intimate social custom, and such a custom divorce is, I think, is rarely obeyed and more rarely enforced. I hesitate somewhat at this conclusion, and should gladly see it questioned. But what of divorce and our Catholic people? Perhaps I may be permitted to discuss that, and to suggest some remedies, at another time.

PAUL L. BLAKELY, S. J.

#### NOTE AND COMMENT

##### Boston Appreciates Service of Catholic College

**B**OSTON College has set a new mark for Catholic College fund campaigns. The drive for \$2,000,000 was answered by a response that can best be expressed in cold figures, as

\$2,200,000, with an almost certain total of \$2,500,000 when the final reckoning will have been made. This is a tangible value placed upon Catholic education by the diocese of Boston. "More now than ever before in our national history," wrote the Boston *Transcript* editorially, "is it important to uphold the hands of colleges which teach and train as Boston College teaches and trains." Red radicalism, as the editor well implied, can make no headway where Catholic ideals exert their influence. "The war there on the 'isms' is a relentless one. It is offensive rather than defensive, and the boy who spends four years at Boston College learns his lesson of loyalty to country and discovers that America has no room for the 'red.'" He will also be taught, in no less clear and unequivocal terms, the duty of stewardship on the part of the rich. The editor was not wrong when he added: "Boston, we believe, is prompt to appreciate the value of service such as this."

##### Centenary of the Brothers of the Sacred Heart

**W**ITH the Feast of the Sacred Heart, occurring June 3, the Brothers of the Sacred Heart began the celebration of the hundredth anniversary of the establishment of their Congregation, founded in 1821 by the missionary priest, Andrew Coindre, at Lyons in France. Father Coindre did not long survive this event. The first Superior General, Brother Polycarp, was elected twenty years later. From that time on the new Congregation, which had passed through a period of great struggles and hardships, spread rapidly in France and in other countries. Bishop Portier installed it in the diocese of Mobile, Ala., as early as 1847. This was the first American foundation. Flourishing provinces exist today in France, Spain, Belgium, the United States and Canada. Everywhere the Brothers have met with remarkable success in promoting the purpose of their Institute: the spreading of the worship of the Sacred Heart through the Christian education of boys and youths.

Answering the communication addressed to him by the present Superior General, Brother Alberic, at Renteria in Spain, the Holy Father says:

We have received your recent letter that came to us as the harbinger of a glorious event. After a century of existence the religious family which you so wisely direct is about to celebrate its happy foundation by that most devoted priest, Andrew Coindre, at the foot of the venerated Sanctuary of Fourviere, dedicated to the Blessed Mother of God in the city of Lyons. In her loving kindness the Blessed Mother of God may truly be said to have sheltered you under her special protection. Your Congregation, though deprived of its founder early in its infancy, has nevertheless spread in a wonderful manner, not in its native land only, but in other countries of Europe and America as well. In this success, too, We are pleased to see the reward of that zeal which your Institute has manifested for the proper training of youth.

In his own zeal for Catholic education the Supreme Pontiff then points out the deficiency of "those curricula wherein religion constitutes no part, and by means of which the teacher can instil the most erroneous opinions and the most arbitrary personal views into the minds of his pupils. Such schools are then no longer the sanctuary of virtue, but centers of impiety and very often of vice itself." To the young only can we look for the hope of better times, he adds, and hence we can appreciate how deserving of both Church and society these men are whose lives are devoted to infusing true Christian morality into the hearts of the young while imparting at the same time all the benefits of a secular education. In the felicitations of Pope Benedict AMERICA most heartily joins, wishing the Brothers continuance of success in their great and noble labors.